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THE LONDON QUARTERLY AND HOLBORN REVIEW

JANUARY, 1940

SIGMUND FREUD

WHEN Sigmund Freud, an old man over eighty, tired and exiled, stepped from the boat upon English soil, he might well have said with Wolsey at the gates of Leicester Abbey, 'I am come to lay my bones among you'. That Freud was the bearer of a name world-famed, that medical psychology owed more to him than to any living man, that he had taken no part in politics, none of these things weighed with the Nazi fanatics who hounded him from his native land. He was a Jew. That was enough. Freud must join Einstein amongst the refugees. Germany, once the land of learning, proclaimed to the world that eminence in scholarship no longer was valued in her midst. The utmost contribution to knowledge could not save the victims marked down by the ugliest passion that can sweep through national life—race hatred.

It was on May 6, 1856, in the Moravian town of Freiberg, that Freud was born in a poor Jewish home. As a small child he was brought to Vienna, and later educated for the medical profession, not by reason of any preference of his own, but to fulfil his parents' ambition for their son. 'My early familiarity with the Bible story (at a time almost before I had learnt the art of reading)', he says, 'had, as I recognized much later, an enduring effect upon the direction of my interest.' It was the Bible that was Freud's first textbook of psychology, and introduced to him the ways of the heart of man. To this was added the then new heresy of Darwinism, which attracted the youth who had already become a keen student of human nature, with its promise of fresh light upon the mind of mankind. Entering the University of Vienna at the age of seventeen, Freud first became acquainted with the real meaning of Anti-Semitism.

He found he was expected to be ashamed of his birth and race, and stoutly refused to comply with the expectation. In consequence he was made to feel that he had no place in the community of students, and that his gifts were denied their due reward because he was a Jew. He remarks that at any rate the unwelcome experience taught him to be accustomed to being one of a despised minority, and to adopt an independent position in his estimate of men and things, a remark that explains much of his after-history. Freud pursued his medical studies with little interest—psychiatry, then in a very inchoate state, being the only subject that aroused in him any deep response. It was eight years before he took his medical doctorate. After that he began to specialize in the organic diseases of the nervous system, but 'understood nothing about neuroses'. Indeed his career as a teacher ended because his pupils revolted against his diagnosis of a persistent headache in one neurotic patient as due to chronic localized meningitis. A travelling studentship took him to Paris and Charcot, whose lectures he translated into German at the teacher's request. It was there that Freud made his first real acquaintance with hysteria and hypnotic treatment. On his return to Austria, Freud worked in conjunction with Breuer, and it was from a case of Breuer's that Freud derived the first hints which opened the way to his discovery. Beginning with conflict and repression, Freud was led on to postulating the existence of the unconscious mind. He abandoned hypnotism, not without regret, but because he was convinced that the value of hypnotism depended upon the personal relation between doctor and patient, a relation which, in the case of neurotics, easily became embarrassing. Amongst the neurotics in a city like Vienna in those days, it is not surprising that Freud discovered sex factors to be of considerable importance. Working backward, tracing out this influence, he was persuaded that its genesis was in childhood. Hence he announced what has been one of the most highly

controversial doctrines of psycho-analysis, that of infantile sexuality. Freud asserted that the sexual function existed from life's beginnings, at first merged with other vital functions, and only later assuming independent existence. In 1900 Freud issued his *Interpretation of Dreams*, setting forth his now celebrated theory of the dream as a repressed wish. As far as notice at the time was concerned, the book fell flat. Little better attention was given to the *Psycho-Pathology of Every Day Life*, which followed four years later. But in 1908, Bleuler and Jung at Zürich joined Freud in the first psycho-analytic circle, and issued the first journal of the movement.

Freud had some hard things to say of German scholars, not for rejecting psycho-analysis, but 'for the degree of arrogance which they displayed, for their conscienceless contempt of logic, and for the coarseness and bad taste of their attacks'. He added, 'Years later, during the Great War, when a chorus of enemies were bringing against the German nation the charge of barbarism, a charge which sums up all that I have written above, it none the less hurt deeply to feel that my own experience would not allow me to contradict it'. Opposition served only to draw the psycho-analysts closer together. The International Psycho-Analytical Association was formed in 1910, and a second journal started, followed by a third. Freud visited America, met William James bravely facing the angina pectoris from which he died a year later. In America Freud encountered Behaviourism. 'A theory which is naïve enough to boast that it has put the whole problem of psychology completely out of court', was Freud's comment. Soon afterwards the first rifts appeared. Jung and Adler seceded from the movement before the Great War, each rejecting the excessive stress Freud laid on the sex factor. 'Both these attempts', Freud boasted, 'have blown over without doing any harm.' Freud never realized how much the War did to disprove his contention that neuroses were overwhelmingly sexual at root.

It was not until after the War that Freud let loose his powers of speculation. Previously he had kept closely to observed facts, and the theory he set forth to account for them. From this safe zone, he passed to flights of fancy. He carved up the 'Unconscious' and produced the id, ego, super-ego, or ego-ideal. He postulated the paradoxical 'death instinct', and the concept of 'Eros'. Psycho-analysis became not simply a clinical method, but a philosophy of life and instinct. Whether or not this has added to the value of the original conceptions remains to be proved. It is not likely that such wholesale and sweeping speculation is destined to avoid at least considerable disintegration now that Freud is dead. Even the stoutest Freudian must admit that there is much more here than can be proved by inductive methods.

When the end of the Great War made possible again relations of European scholarship, Freud's theories burst upon this country in place of bombs. War seems destined always to be accompanied by a wave of sex laxity, and this made Freud's speculations more acceptable than they could have been in the days when first they were evolved. The psychologists of the English-speaking lands were inclined to greet psycho-analysis with disgusted derision. A leading American psychologist described them to me as 'nauseating nonsense'. But this summary attitude did not last long. A battalion of books, for and against, sprang up as it were in a night. A few critics retained their scepticism concerning the 'new psychology'. Others were half-persuaded and admitted there was 'something in it' despite exaggerations. The disciples of Freud gathered vehemence with confidence, and proclaimed him as the greatest pioneer since Darwin. When one thinks of the invincible patience of Darwin, his laborious inductions, his passion for observing fact, the comparison is a criticism, rather than a flattery of Freud. None the less, it became evident that Freud's views had come to stay. Now, twenty years later, whilst the flames of controversy have died down, there is no sign

of any general agreement as regards the most disputed points of psycho-analysis.

Before the War, Freud had published the first German edition of *Totem and Tabu*, in which he sought to apply his theories in the field of anthropology, especially as regards the origin of morality and religion, the type of cultural problem which all his life had attracted him. It is characteristic of his confidence that he went into this extremely complex and difficult field, armed with no more than some reading of Robertson Smith's *Religion of the Semites*, and Frazer's *Golden Bough*. The former was even then falling into discredit as an authority, however much it claimed, and still may claim, credit as a pioneering work of great skill and suggestiveness. The latter is so monumental and miscellaneous that one might just as easily quote from it to destroy as to establish the theories Freud sought to base upon its evidence. It is clear that the same writer's *Totemism and Exogamy*, which Freud also consulted, helped little towards Freud's own theory. To these he added the guess—it is no more—which Darwin adopted that the primitive social unit was the promiscuous horde. That conjecture has less to-day to support it than it had when Freud borrowed it. From these scanty materials, Freud wove what he wisely calls the 'vision', rather than the hypothesis, of *Totem and Tabu*. In it he talks of 'the primal horde' exactly as if all mankind descended from this one joint stock company, which would seem that the influence of his early belief in Adam and Eve had not wholly departed. He says: 'Now whether we suppose that such a possibility was a historical event or not, it brings the formation of religion within the circle of the father-complex, and bases it upon the ambivalence which dominates that complex.' Such a sentence, with its magnificent disregard of historical fact, so long as psycho-analytic dogma is furthered, almost takes one's breath away. But Freud regarded this ill-omened 'vision' with considerable satisfaction.

In his latter years, the mantle of the prophet covered his venerable shoulders. In *The Future of an Illusion* he dismissed religion as airily as he had established, to his own satisfaction, its origins. In *Civilization and Its Discontents*, the pessimism that had hitherto been thinly veiled, came out uncovered. 'My courage fails me,' he confesses, 'at the thought of rising up as a prophet before my fellow-men, and I bow to their reproach that I have no consolation to offer them.' It is not strange that Freud's last work went back to the interests of his childhood. But *Moses and Monotheism* shows signs that the vigour of his earlier work was failing fast. It is a speculative romance rather than a scholarly investigation, and it is not for this that Freud will be remembered.

Freud was often called a psychological pope. He brooked no opposition, and broke with almost all his earliest associates unperturbed. Yet he had greatness of mind enough to change his opinions. True, he refused to bewail his abandoned views in sackcloth. Often a footnote in a later edition serves to intimate the change. Yet, even in his old age, he threw some doubts upon that ark of the psycho-analytic covenant, the Oedipus Complex, without, however, repudiating it. He insisted that it was untrue to call him a pan-sexualist. He declared that he always recognized the place of the self-preserving or egoistic instincts as well as those of sex. He even modified some of the contempt which in *The Future of an Illusion* he had thrown upon religion. He mentioned Jesus as the most striking example of a man of unusual strength and purity done to death by mankind who afterwards resurrected Him as a deity. He added a characteristic doubt as to the historicity of Jesus, despite this tribute. He admitted that religion contained historical but not material truth, whatever may have been meant by that paradoxical remark, for surely no one doubts that religion is a historical fact in human culture. At any rate, Freud, though he never made such

radical scrapping of his theories as has, for example, Sir James Frazer, has had the courage to say, 'I was wrong in this and that particular'.

To estimate the permanent contribution of our contemporaries to the years that lie ahead is always blind reckoning. But a pointer is suggested by the manner in which the main idea of Darwin holds unchallenged, whilst the case with which he supported it has crumbled and cracked with the criticism and fresh discoveries of eighty years. Freud, as we have remarked, was no Darwin as far as inductive methods of research are concerned. His own word 'vision' far more aptly describes his suggestions than the term that is used in science—hypothesis. If these things happened to the green tree of Darwinism, what will happen to the dry tree of Freud? One can easily justify this question if only because of Freud's own candour. For example, in his *Autobiographical Study*, Freud refers to the fact that the data on which the idea of the Oedipus Complex was based, were drawn from men's experiences. He remarks without any embarrassment that 'it was natural enough to expect a complete parallel between the two sexes'. Hence came the analogous Electra Complex. Later Freud convinced himself that the first sexual object both of girls and boys was the mother. The Electra Complex, it seems, therefore, was launched upon the world, and accepted by the followers of Freud on no other ground than this, that it was 'natural enough' to expect parallelism between the sexes. No pioneer is to be blamed for making mistakes, but here it is not the mistake which calls for comment. Rather is it the sheer guesswork which is candidly said to have been the ground of the dogma. It is difficult to believe that a case that has been set forth by such methods is destined to last, when Darwin's careful and cautious hypotheses have so largely been set aside. In a word, it is not so much the results as the methods by which these results were gained, which make one sceptical regarding the permanence of psycho-

analysis, at any rate in the Freudian form. Freud showed no regard whatever for the methodology of science.

Again, Freud's interest was purely in human psychology. Animal psychology he left severely alone. Yet to anyone who lays such stress on instinct as he did, the study of instinctive behaviour in its most definite forms, namely in animal life, ought to have been illuminating. Anyone who realizes how long the sex instincts remain dormant in most animals, waking only during the breeding season whilst the self-preserving instincts are continuously active, would hesitate on biological grounds from attributing to sex the primacy Freud gives it in instinctive behaviour.

Psycho-analysis as a therapeutic method, and the philosophy of life which Freud added to it, can easily be separated, since the former can be practised by those who do not accept the latter. Taking the method by itself, we may ask how far it is successful in curing neuroses. It is impossible to obtain accurate figures. But there is no evidence that it succeeds above any other method. The failures are many and often serious. Moreover, any neurotic person who has been subjected to the long and exhaustive process of deep analysis over many weeks, must at the end of that time be in a condition not dissimilar from that of the person subjected to 'third degree' examination, ready to confess to anything that has been forced upon him.

Freud rejected suggestion, but that in no way prevents suggestion entering into the process of analysis. It is impossible to say to what extent the suggestion that the process and the analyst unwittingly induce may be a factor in the result. It would not be surprising if it were a considerable factor. Indeed, the cures wrought by psycho-analysis may conceivably owe little to the methods and even less to the dogmas of the system.

Psycho-analysis in many ways partakes of the character of a religious sect, rather than that of a scientific clinical method. The first requisite for him who would practise

psycho-analysis is that he should himself submit to deep analysis. That corresponds to the initiation rite by which the novice enters the order and becomes one of the 'twice-born'. The 'once-born' is not qualified to criticize, much less to practise the system. One does not dispute the right of the Freudians to insist upon this initiation, but they can do so only at the cost of giving up all pretension that theirs is a scientific method. Indeed the very subjectivity of the method, the entire failure to prove, as distinct from assuming, that symbols are the same for all, makes it possible to regard psycho-analysis as an art, but impossible to call it a science. Freud himself declared that some elements of a dream are symbolic, others are not. It is evident that it is left to the skill of the particular analyst to decide which is which. Perhaps the greatest weakness of psycho-analysis as a method is its lack of a positive side. The method is to diagnose the case, drag the repression from the unconscious, and then trust that this breaking up of the mental stoppage, and its re-alignment with the mind as a whole will cure the complex. It seems difficult to harmonize this with Freud's belief that the unconscious dominates the conscious, for apparently to bring a complex from the dominating to the dominated zone is to cure it. It was into the house garnished and swept that the seven devils worse than the first re-entered. Freud's methods sweep and garnish, but they do not pretend to replace the cast-out complex with anything better. They empty but do not refill; they destroy but do not rebuild.

Turning to the Freudian philosophy I cannot think it is likely long to survive its author, whatever be the fate of the method of psycho-analysis. It is too fanciful, too pessimistic, and when one looks at the elaborate structure, of id, ego, super-ego, the cracks in the building are apparent before the mortar has dried. Freud, strictly speaking, was not a psychologist at all; he was a psycho-pathologist, quite a different thing. Still less was he a philosopher. In vain one looks for a

definition of what he understands by the so called 'reality principle'. It seems as if reality for Freud means simply common-sense realism. If that marks the extent of Freud's venture into philosophical thought it bodes ill for its survival.

What then has Freud given that will remain? Most would say his hypothesis of the unconscious mind. Hypothesis it is, and it is by no means beyond possibility that an entirely different way of conceiving the facts Freud attributes to the unconscious may come. Yet that will not destroy the lasting monument to Freud which is in the fact that he opened out an idea that has been one of the most fruitful in the whole history of psychology. In the same way, even if the technique of psycho-analysis, as is likely, is superseded by better methods, it still remains that Freud rescued medicine from the notion that neuroses were a matter for the pathological anatomist and brain specialist, and introduced a way that gave new hope and new light. Freud found psycho-therapy a degraded art, practised by charlatans. He established it within the recognized medical practice of the world. That alone is sufficient to assure his name permanent remembrance. For what it is worth, and no one would say it has no worth, Freud forced the recognition of the sex factor not only in neuroses, but in mental life as a whole. One may be sceptical if it is right to call infantile sexuality sexuality at all, whether the term applied so early in life is not more misleading than suggestive, but despite the exaggerations which time will correct, Freud has exploded the folly that ignored what it was not considered polite to discuss.

Psycho-analysis, as Jastrow remarked years ago, was a great discovery made by the wrong man. Freud was creative, but with many another creative genius, he lacked the power of self-criticism. He disregarded the defection of Jung and Adler, and it did not seem to occur to him that the difference between himself and his former colleagues

would be judged according to the results each method attained. If devils can be cast out in the name of Jung or Adler, why call only on the name of Freud? Actually, Freud's methods show no superiority in results over any other. That is why British psychiatrists as a body prefer to be eclectic, and there are few among them who adhere closely to the Freudian technique. No one denies that Freud was a great man. But he had been a greater if he had led a school of psychiatry in which as in a modern hospital, different men could use different methods. But Freud chose to found a sect, and those who said 'Shibboleth' with the wrong intonation were cast out.

Now that the dominating personality has gone, there is no recognized leader of the movement. Freud was not the type of leader who appoints a Joshua to succeed him. None the less, the result may be the better because of that. What seems likely to happen in the near future, especially in view of the break in intercommunication caused by the war, is that the Freudian movement will cease to be a separate school. There are likely, unhappily, to be many cases for the psychiatrists among the broken-nerved victims of war. Psychological treatment will be called for on all hands. It is likely that those who give such treatment will take the middle way. The permanent elements in Freud's teaching will pass into general psychotherapy. The extravagances and speculative visions will quietly drop into oblivion. Yet no one will ever write the story of mind-healing without inscribing in large letters the name of Sigmund Freud. No one will ever practise psycho-analysis as he would have done had Freud never lived. On the pillars of the Temple of Healing there will be added to such names as Harvey, Lister, and Ross, the name of a great Jew—Sigmund Freud.

E. S. WATERHOUSE

THE UNITY OF THE CHURCHES

I

IT is now generally admitted that the unity of the Churches is a thing desirable in itself, perhaps even necessary to the preservation of the Christian tradition in the modern world. There is far less agreement as to the form which such unity should take. Voices are found advocating different methods of union. Schemes are being put forward which are incompatible with each other. And so confusion reigns even amongst would-be friends of union. Evidently there is need of considering again the forms of ecclesiastical polity. This fresh discussion must obviously be conditioned by the historical situation in which we find ourselves. Chief facts in this situation are the overthrow of one of the greatest Christian Churches, the Russian; the disruption of the Evangelical Churches in Germany along with the attempt to set up a new kind of State Church; the disunity of the Churches in Anglo-Saxon countries, and above all the exclusiveness of the Roman Catholic Church. In what follows it must be assumed that exclusive claims rule out the possibility of union with the Church that advances them, unless and until some modification of those demands is made or internal change alters that Church itself. Such possibilities need not be ruled out of consideration when we are taking a long view of the future.

Broadly speaking there are three chief types of Church polity to-day, corresponding to the great forms of State organization. These are obviously the imperialistic, the national and the international. Whilst they are not simply exclusive of each other, they have profound differences, and when their special characteristics are emphasized they tend to become mutually antagonistic. They are represented in the Church organization of to-day by the Roman Catholic Church, the Anglican and Eastern Churches, and the Free

Churches of England and America. There are, of course, intermediate forms, but they are defined by reference to the foregoing chief types. Thus the imperialistic model may be also international and at the same time adapted to national needs, as is the Roman Catholic; and the national State Church may have offshoots in other States, like the Anglican; whilst the Free Church may be local, like many sections of Protestantism, yet capable of extension all over the world. As types of polity, however, the three remain distinct, and imply different governing conceptions which may be called the unitary, the organic and the federal respectively. These notions being loosely used in current discussion, they require careful exposition, and are probably best understood by reference to the epochs to which they most obviously apply in the history of the Church. Our method will be that of definition by types.

Setting aside the early days of Christianity when there was indeed a religious community with various forms of government, but no Church organized as one whole, we find first in the fifth century a grand single Church, the heir of imperial Rome. The great characteristic of that Empire was unity, imposed upon its members by a common system of laws, supported by a common official language and by a State religion. This character of unity has not ceased to belong to the Roman Catholic Church, and has been its strength ever since it succeeded to the Roman Empire. Its embodiment in the Holy Roman Empire has made one of the great epochs of history. Catholicity is a great ideal when combined with efficient central government. But it is apt to be an abstract and formal unity in proportion to its extent. It tends towards a superficial uniformity which veils a welter of unreconciled differences. Such is the impression of the Middle Ages given by great historians. Christianity itself tended to become clericalism. 'Up to that time (the Reformation) religion had been, so to speak, the exclusive domain of the clergy, of the ecclesiastical order, who distributed the

fruits, but disposed themselves of the tree, and had almost alone the right to speak of it.¹ The result was an external unity which was expressed in mechanical uniformity. It is not surprising that the great machine broke up successively into parts corresponding roughly to the genius of the peoples—Greek, Roman and Germanic—embraced by Christianity.

It is noteworthy that the Greek and the Protestant divisions of Christianity gradually became identified with States which expressed the rising impulse to nationality, so that national Churches arose like those in England and Scotland and the various countries of Germany and Eastern Europe. Even within Roman Catholicism the pressure of nationalism went so far as at times to threaten the unity of the Roman Church itself. To this day there are important differences between the Romanism of, say, Austria and Ireland. The Reformation, when it came, produced grave changes within the ancient Church itself. 'It had fallen into a state of indolence and immobility. The political credit of the Church, of the court of Rome, had very much diminished. European society no longer belonged to it; it had passed into the dominion of lay governments.'² But the liberating forces of the Renaissance produced or encouraged not only the Reformation but also the Counter-Reformation. And it must be allowed that the modern Roman Church is a reformed Church, feeling the impulse of modern ideas, just as it must be said that the Russian Church is being purified by the terrible purge of the Russian revolution.³ To that extent the problem of the integration of the Christian Churches is easier than it was before those great upheavals. Still, it remains true that the Roman Church is the type of the unitary formation.

¹ Guizot: *History of Civilization in Europe*. Eng. trans., p. 276.

² Guizot, op. cit., p. 267.

³ See in particular the works of Berdyaev.

II

The disintegration of the single great Church, we have seen, was mainly upon state and national lines. This encouraged the concept of the nation as a life, of which the Church was the spiritual and the State the bodily expression. The biological notion of life has done duty to describe the nature of the State or Church in modern times, from Hobbes to the Hegelians, who have often failed to perceive the limitations of the idea. The metaphor of organism is dear to churchmen because of its use by St. Paul and St. John, when the one speaks of the body and its members, and the other of the vine and the branches. But it is forgotten that other metaphors are applied to the Church, such as flock and building, neither of which is an organism. And it is to be observed that politicians who speak of the State in terms of blood, race and soil are also fond of the biological expressions 'life' and 'organism', for they emphasize that intimacy and interdependence of part with part which makes the State totalitarian.¹ Do we desire a totalitarian Church? The fact is that both churchmen and statesmen are apt to be captured with the desire to organize, and to organize so completely that the whole can be controlled from some one seat, as a higher organism is from the brain. That seat they are prone to think of themselves as occupying. A nation, however, is not an organism, being composed of numerous individuals which are themselves properly organisms, but itself being a unity of those individuals which is super-organic.²

It follows that those contrasted aspects of a nation, the State and the Church, are not simply organisms themselves nor simply organic to one another. Whilst they may be called members of a nation they are apt to become opposed or even warring members. This fact it is which has been

¹ cf. *Mein Kampf*, pp. 322-3, and ctr., ch. x, vol. ii (Eng. trans.).

² cf. Mackenzie: *Outlines of Social Philosophy*, p. 50.

the bane of Anglican and orthodox theories that the Church was the nation organized on its spiritual side, for both Churches and State have been prone to break up into sections more or less independent. In this regard the influence of the laity has been decisive. The Reformation—‘awoke religion amidst the laity, and in the world of the faithful’. It ‘caused a general circulation of religious creeds; it opened to believers the field of faith, which hitherto it had not the right to enter. It had, at the same time, a second result—it banished or nearly banished, religion from politics; it restored the independence of the temporal power’.¹ This process has continued till the old position has even been largely reversed. The equality or even predominance of the laity in the government of many Churches has become an accepted fact. To-day we even see something like an attempt to establish a political religion in the totalitarian States. The struggle for the life of a nation is becoming one in which political theology and theological politics are contending for supremacy. This is so because totalitarian ideas will admit of no limitations either ecclesiastical or political. The fact is that the notion of organism is inadequate to describe the life of a society. A society is more than an organic whole, and attempts to treat it and its members as organisms will only lead to confusion and conflict.

III

Coming to the idea of Federation then, we find that it expresses the nature of society better than any other term. Society cannot be understood in anything less than social terms. It is an association of human individuals or groups, freely made for the purpose of achieving certain ideal aims. Such a society may be small and limited, but the ideal Great Society includes all such associations, even Churches and States. It is nothing less than mankind itself, and so is super-national and super-ecclesiastical. It is evolving and unfinished,

¹ Guizot, op. cit., p. 276.

and therefore cannot be completely organized. It allows the autonomy of its members so far as that is compatible with the good of the whole, and it assumes as a basis the equality of the associating members. Hence its principle is federal, which is the principle of the modern progressive social world.¹ Politically it is seen imperfectly at work in the British Commonwealth, in the United States of America, and in the Union of the Socialistic Soviet Republics of Russia. Much more completely it is exhibited in the Swiss Republic. The League of Nations is a struggling attempt to realize it upon a scale which is less than world-wide, whilst the visions which some have of a World-Community are its ideal embodiment. This would be the realization of the century-old aspiration of 'the parliament of man, the federation of the world'.

The present need is a conscious adoption by churchmen of a federal polity as the foundation for the union of the Churches. This does not exclude the fusion of Churches which belong to the same family—Methodist, Presbyterian, Anglican and the like—but it does imply the differentiation of one united Church into species, or conversely the co-ordination of different species of Church into one unity. A maximum of freedom is given to the constituent Churches, so far as that is compatible with the retention by the central authority of certain decisive ultimate powers upon great issues: the federal union of Free Churches in this country and the federation of the Churches of Christ in America are approximations to this method. And the new World Council of Christian Churches is probably a beginning of such unity, though the central organ has at present only advisory and not executive powers. It is true that the federal method is difficult to work successfully, implying both a high degree of tolerance amongst its members and of deference toward final authority, but it is not likely that

¹ cf. Laski: *A Grammar of Politics*, ch. vii.

Barker: *Church, State and Community* series; Essay in vol. iv.
Burns: *Political Ideals*, pp. 220-224.

any other way would succeed. There is little prospect that other Churches will defer to any one Church so far as to accept its polity; that would spell religious imperialism. Nor is there much evidence that various polities—like the episcopal, presbyterial and congregational—can be dovetailed together so as to form an 'organic' union. The efforts made to blend them seem at present to be like attempts to combine oil and water.

It may be said that it is hopeless to expect ancient imperialistic and national Churches to unite upon a federative basis. But one may point out that the Roman Church has elements of federalism in its constitution, in the form of the various Orders which have a certain degree of autonomy within it. And it is learning in Germany to-day the lesson which the Orthodox Churches have acquired so painfully, that it must stand or fall with other, even 'separated', Churches. What further changes this may involve is beyond prediction, but the idea that Rome never changes must be pronounced a fiction. Indeed the ferment that is going on in the democratic Churches themselves betokens both a willingness to learn from other traditions, and the desire for a concentration upon essentials. It is not impossible that the Christian Church of the future may contain the unity and breadth of the Roman Church, the intensity and depth of the Orthodox, with the varied spontaneity of the Reformed and Free Churches. Such a comprehensive whole, however, is beyond our sight, and it will involve the purging and purification of very much that Christendom holds dear. The immediate objective seems to be some form of loose and co-operative union; further unity must wait for the guidance of the Spirit of God. But it seems likely to go upon the modern lines of federation, each great section fostering its own spiritual genius, yet possessing a focus in common with its sister Churches. Such a unification would tend to realize that Integral Christian Church of which Vladimir Solovieff used to speak, and which would be one great factor in an ideal Christian Society.

ATKINSON LEE

WESLEY'S HYMNS RECONSIDERED¹

SAMUEL TAYLOR COLERIDGE, sometime Scholar of Jesus College in the University of Cambridge, once wrote some ingenious verses² to help his sons to remember the chief sorts of metre. If Coleridge had been a Methodist instead of a pilgrim from Anglicanism to Unitarianism and back again, he would have needed to do no such thing: he would have needed only to advise his boys to learn a selection of Wesley's hymns. From this point I begin. Leaving on one side for the moment any discussion of the meaning and content of the hymns, let us notice the metre, the rhyming, and the accentuation of them. These things deserve more attention than they usually get, and by this side road we shall approach the more important parts of the subject. By observing the mere form of the hymns we shall learn more than we might expect.

Take the old hymn book, *A Collection of Hymns for the Use of the People called Methodists. By the Rev. John Wesley, M.A., Sometime Fellow of Lincoln College, Oxford.* Get an edition with tunes, and turn to the index of metres. You will gasp with astonishment at the variety. You will be tempted to believe that Charles Wesley alone used as many metres in writing hymns as all other hymn-writers taken together. There are common metre, long metre, short metre, double short metre, 6.8s, 7s, 8s and 6s, 6s and 8s, 7s and 6s, 10s and 11s, 4.6s and 2.8s, 8s, 5s and 11s, 2.6s and 4.7s (to take a few examples) and the large number lumped together, very properly, as *peculiar metre*.

Wesley's variety is not fully represented by a mere enumeration of the syllables in each line, as that list might suggest. There is variety too in his arrangement of the

¹ This article is part of a paper read before the Cambridge University Methodist Society on February 9, 1939.

² *Metrical Feet: Lesson for a Boy.*

stressed syllables. It is difficult to say much about this without coming under the condemnation passed by the Translators of the Authorised Version on a part of their own Preface to the Reader: 'We weary the unlearned, who need not know so much, and trouble the learned, who know it already.' Despite this it is worth while to glance at a few technical matters in order to drive home what has been said about Wesley's infinite variety.

In English verse, the books tell us, the stressed and unstressed syllables take the place of the long and short syllables in classical Latin verse, and it is convenient to use some of the classical names for the metres. The metre most familiar to most of us is, I suppose, iambic: in this metre the line is divided into pairs of syllables with the stress falling on the second syllable.

The way was long, the wind was cold.

This metre is familiar in the common metre of hymns:

He breaks the power of cancelled sin,
He sets the pris'ner free;

in long metre:

Our Lord is risen from the dead;
Our Jesus is gone up on high;

in short metre:

To serve the present age,
My calling to fulfil;

in 6.8s:

O Thou eternal Victim, slain
A sacrifice for guilty man;

in 8s and 6s:

O Love divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee?

The exact opposite of the iambic metre is, of course, the trochaic. In this the stress falls on the first of the two syllables. Wesley is hardly less fond of this than of the iambic metre.

Jesu, Lover of my soul,
Let me to Thy bosom fly
Depth of mercy, can there be
Mercy still reserved for me?

Wesley sometimes combines the two, and so produces a very effective verse in 7s and 6s. A seven-syllable trochaic line is followed by a six-syllable iambic line:

Who is this gigantic foe
That proudly stalks along,
Overlooks the crowd below,
In brazen armour strong?

Notice the jumpy effect caused by the change in the alternate lines. It can be very moving; and it is a device peculiarly characteristic of Wesley. Here is another example:

Christ, whose glory fills the skies,
That famous Plant Thou art;
Tree of Life eternal, rise
In ev'ry longing heart!
Bid us find the food in Thee
For which our deathless spirits pine,
Fed with immortality,
And fill'd with love divine.

The quick succession of strong stresses in the last syllable of line two and in the first syllable of line three has the effect of knitting the verse very tight. The same device makes us rush almost breathlessly from line four to line five. So it comes about that the four lines in the first half of the verse are not separated from the four lines in the second

half as would happen if either iambic or trochaic measures were used alone. The same structure is to be found in the famous hymn:

Son of God, if Thy free grace
 Again hath raised me up,
 Call'd me still to seek Thy face,
 And giv'n me back my hope;
 Still Thy timely help afford,
 And all Thy loving kindness show:
 Keep me, keep me, gracious Lord,
 And never let me go!

So far all is simple, but have you considered what complications may lurk under that innocent-looking heading '8s'? It does not always mean a simple accumulation of iambic lines of eight syllables, as in 6.8s,

Lo! God is here! let us adore,

or, as in long metre,

Thy arm, Lord, is not shorten'd now.

Often it means something quite different. It covers a subtle system of accentuation, anapaestic, which Wesley uses for some of his most moving and most inspired hymns. No other hymn-writer, it is fairly safe to say, has approached him in mastery of this particular metre. In it we have no longer a simple alternation of stressed and unstressed syllables, but in the later part of each line we have two unstressed syllables followed by one stressed syllable. The line is not divided in the way that we have already observed 2 : 2 : 2 : 2, but 2 : 3 : 3. The supreme example of this is to be seen in what is perhaps the most passionate and exalted of all Wesley's hymns:

Thou Shepherd of Israel, and mine,
 The joy and desire of my heart

For closer communion I pine,
 I long to reside where Thou art.
 The pasture I languish to find,
 Where all who their Shepherd obey
 Are fed, on Thy bosom reclined,
 And screen'd from the heat of the day.

We have a yet more complicated arrangement of anapaestic measures in hymns like

Come, let us anew
 Our journey pursue,
 Roll round with the year,
 And never stand still till the Master appear.

This is an amazing, magical metre which Wesley used with the surest touch. Hardly anyone else, I think, has succeeded in it, or even tried to master it. The accumulation of ana-paests in the last line is most subtle.

Nothing shews Wesley's superb mastery of metre more than his use of the perverse, unnatural, and almost ludicrous metre 2.6s and 4.7s. On this tight rope, to all appearance fit only for acrobatics, Wesley moves with ease and confidence and grace. In this metre, indeed, he writes some of his most characteristic hymns. The metre 2.6s and 4.7s is so artificial as to be at first, even in Wesley's hands, slightly irritating and precious; but once you have made yourself familiar with it (especially if you have taken the trouble to see precisely what Wesley is doing) it holds you.

How weak the thoughts, and vain,
 Of self-deluding men;
 Men, who, fix'd to earth alone,
 Think their houses shall endure,
 Fondly call their lands their own,
 To their distant heirs secure.

Fairly flat that seems: an uninspired, almost solicitor-like version of a not very attractive psalm. Yes, but wait till Wesley has left the solicitor's office. By the time he has reached verse four he is finding his wings.

High on Immanuel's land
 We see the fabric stand;
 From a tott'ring world remove
 To our steadfast mansion there:
 Our inheritance above
 Cannot pass from heir to heir.

Those amaranthine bow'rs
 (Unalienably ours)
 Bloom, our infinite reward,
 Rise, our permanent abode;
 From the founded world prepared;
 Purchased by the blood of God.

Unless you have in mind the precise wording of Psalm xlix; unless you catch the reference to the fourteenth chapter of St. John in *mansion*; unless you lick your lips over the contrast between the Saxon language of the earlier verses and the gathering Latinisms as the hymn proceeds: *mansion*, *inheritance*, *amaranthine*, *unalienably*, *infinite*, *permanent*; unless you relish the pure Latin construction *from the founded world*; unless you catch the deftly sudden change in the position of one stress in

High on Immanuel's land;
 you do not begin to learn the art of Wesley or to understand why he dominates the lesser fry as he does.

Examine another hymn, also about heaven, in the same perverse metre. It is clear that, like every other man who knows that he has the power of doing something difficult, Wesley enjoys exercising his skill. He bends the intractable material to his purpose with a certain zest.

Again we lift our voice,
 And shout our solemn joys;
 Cause of highest raptures this,
 Raptures that shall never fail;
 See a soul escaped to bliss,
 Keep the Christian Festival.

Our friend is gone before
 To that celestial shore;
 He hath left his mates behind,
 He hath all the storms outrode,
 Found the rest we toil to find
 Landed in the arms of God.

Regard for space prevents the transcription of the rest of this hymn, notable for its dignity and its superb faith. We observe in passing the reminiscence of the familiar lines of Spenser about rest after toil and the natural way in which it is combined with the reminiscence of the text in Deuteronomy xxxiii. 27.

The verse known as 10s and 11s presents another very subtle combination. For some reason the insertion of an insignificant, odd, extra syllable in the last two lines gives the verse a lilt that four symmetrical lines of ten syllables each has not got. The verse is anapaestic. The first half of all four lines is the same. In the first couplet the second half line merely repeats the first half line; but in the second couplet we come on the extra syllables which give the leaping effect.

 O what shall we do Our Saviour to love?
 To make us anew, Come, Lord, from above!
 The fruit of Thy passion, Thy holiness give:
 Give us the salvation Of all that believe.

It is not until we have explored a few of his metrical mazes that we begin to understand why in his thousands of lines Wesley so rarely lets the accent fall on the wrong syllable.

Only a master of versification could trip so seldom, but, of course, unless he had been a master of versification Wesley could never have written anything whatsoever in many of these metres. When you take into consideration the large flank which Wesley presents for attack, it is astonishing how few successful attacks can be made on him. Most hymn-writers with only a tenth of the number of hymns in our books give us a larger number of unhappily placed stresses. Wesley rarely offends by writing such a line as that which is a sad blemish in Crossman's one well-known hymn, 'My song is love unknown'. Crossman lets the stress fall intolerably in one solemn line:

They *rise* and needs will *have*
My *dear* Lord made *away*.

The careless reader may think that he has caught Wesley napping sometimes, and at times, of course, Wesley does nod disastrously; but before the amateur critic like myself boasts too rashly about catching Wesley out, he should study Dr. Bett's invaluable book on the Wesley poetry.¹ There, with the modesty of high scholarship, Dr. Bett traces the changes in the pronunciation of certain words such as *confessor* and *acceptable* which have made some of Wesley's verses seem (to the ignorant) incorrectly stressed.

More than most writers Wesley makes the end of his lines correspond with natural pauses in his thought. The sound and the sense coincide. This it is which makes his verse specially suitable for singing. This it is which makes it possible to sing his hymns so easily to the so-called 'old-fashioned' tunes, the florid repetitious tunes, in which any line may be repeated almost at random in almost accidental combinations. But even Wesley's arrangement of lines does not always win applause. At times the meaning 'runs over' the end of one line into the middle of the next.

¹ *The Hymns of Methodism in their Literary Relations*

—Epworth Press.

Ah, soften, melt this rock, and may
Thy blood wash all these stains away!

and Relieve the thirsty soul, the faint
 Revive, illuminate the blind.

This seems ugly when it is contrasted with the next couplet written in the more usual happy style:

The mournful cheer, the drooping lead,
And heal the sick, and raise the dead.

But before we say, or even think, too much about these 'irregular' lines, we should ponder what Dr. Bett has to say about them and the light that they may throw on the tangled problem of separating the compositions of John from those of Charles.

One part of the attractiveness of the older hymn-writers is their frequent use of proper names. They inherited this habit from their predecessors who had simply paraphrased Holy Scripture. Paraphrasers, it is clear, had no choice. They had to take the rough with the smooth. They had to boil down the weirdest geographical and personal names into rigid metre. Dexterity in the art, once acquired, persisted; and it was bequeathed to hymn-writers.

It is by no means only in his paraphrases that Wesley uses proper names. He knew what our psychologists are now giving one another Ph.D.'s for discovering by research in dark rooms with coloured slips of paper. He knew that the use of a proper name with associations may start or clinch a train of thought more effectively than a flood of colourless words will start or clinch it. To you and to me, with our beggarly knowledge of Holy Scripture, this magic is less potent than it was to Wesley. What was once moving may seem to us only quaint. Even you and I, it is true, can pick up a reference to the Church as Sion or Jerusalem, a reference to death as Jordan, a reference to heaven as Canaan. But how much farther can we go? What does a modern congregation make of

None is like Jeshurun's God?

We may not have got to the pass of the undergraduate who politely enquired, 'Yes, but who *was* Jehovah?' but if we are honest many of us might ask, 'Who was Jeshurun?' In the hymn beginning

O Great Mountain, who art thou
Immense, immovable?

how many will catch the reference in the line

My Zerubbabel is near?

More easy are the allusions in the following:

In soft Laodicean ease
We sleep our useless lives away

and

Less grievous will the judgment-day
To Sodom and Gomorrah prove.

and (as we used to be allowed to sing in 'O for a thousand tongues')

Cast all your sins into the deep,
And wash the Aethiop white.

But this is more difficult:

Take when Thou wilt into Thy hands,
And as Thou wilt require;
Resume by the Chaldean bands,
Or the devouring fire.

The first and the second Adam are never far from Wesley's thought, and no hymn-writer has more happily used the Pauline antithesis. One mention of the name must be made, for it gives a classic summary of St. Paul's teaching concerning the solidarity of lost and of saved mankind:

Adam, descended from above!
Federal Head of all mankind.

From such a use of Holy Scripture it is but a short step to the paraphrase proper. Wesley's paraphrases have a distinctive quality of their own. Most men's paraphrases tend to be wooden in their exactness. They often say in feebler

language what has been said superbly in Holy Scripture; and the better we remember the scriptural words the worse we think of the paraphrase. Wesley avoids this peril by the freedom with which he paraphrases. He is very bold. His verses are a commentary on the passage as well as a restatement of it. Nowhere has he more profited from the example of his master, Dr. Watts. Dr. Watts provided evangelical interpretations for psalms and for Old Testament passages, and Wesley uses the same method, but with even greater boldness.

Wesley's paraphrases form but a small part of the book, but among them are some of his masterpieces. They deserve more exact study than they have received. How are we to select? There is the sublime treatment of the Song of Moses in Deuteronomy xxxiii: 'None is like Jeshurun's God.' There is the promise of the Corner Stone in Zechariah iv: 'O Great Mountain, who art thou?' There is the survey of the Promised Land from Pisgah—ravishing stuff indeed:

O that I might at once go up!
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years;
Sorrows, and sins, and doubts, and fears,
A howling wilderness.

There is the thirty-fifth chapter of Isaiah: 'The wilderness and the solitary place.' Here we note the use of proper names:

Lo! abundantly they bloom;
Lebanon is hither come;
Carmel's stores the heavens dispense,
Sharon's fertile excellence.

The Revised Version (in the interest of zoological truth, no doubt) degrades the dragons of this chapter into mere jackals: 'in the habitation of *jackals* where they lay.' Wesley, with more inspired imagination, increases the vigour of the Authorised Version not by merely retaining the dragons, but by bestowing old age upon them, and so making them the type of Satan, the old Dragon.

Where the ancient Dragon lay,
Open for Thyself a way!
There let holy tempers rise,
All the fruits of Paradise.

A last example of Wesley's paraphrases is provided by the confused and magical mystery of the Christmas lesson in *Isaiah ix.* Of the Authorised Version of that chapter Sir Arthur Quiller-Couch has said: 'the old translators made nonsense, and, in two passages at least, stark nonsense.' The Revised Version straightens out the meaning into somewhat prosaic commonsense. Wesley solved the problem in a third way. '*For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.*' 'Granted the rhythmical antithesis,' writes Sir Arthur Quiller-Couch, 'where is the real antithesis, the difference, the improvement? If a battle there must be, how is burning better than garments rolled in blood? and, in fine, what is it all about?' The enquiry is answered in the Revised Version, as Sir Arthur Quiller-Couch points out, and every wise lover of the English Bible will have Sir Arthur's words by heart.¹ Yet it is still worth while seeing what Wesley makes of the matter. Here is his paraphrase and his notion of the reality of the antithesis:

Thou hast our bonds in sunder broke,
Took all our load of guilt away;
From sin, the world, and Satan's yoke,
(Like Israel saved in Midian's day.)
Redeem'd us by our conquering Lord,
Our Gideon, and His Spirit's sword.

Not like the warring sons of men,
With shouts, and garments roll'd in blood,
Our Captain doth the fight maintain;
But lo! the burning Spirit of God
Kindles in each a secret fire;
And all our sins as smoke expire!

¹ *On the Art of Writing*, lectures VI and VII; *On the Art of Reading*, lectures VIII, IX, and X.

BERNARD L. MANNING

[*This article will be concluded in our April issue—EDITOR*]

TO END HITLERISM

IN every war there are three questions which cry out for an answer: Are we going to win? What will victory be like? What will happen afterwards? At the present moment most people would answer the first question with a courageous 'Yes'. We cannot imagine ourselves being beaten. We refuse to consider the possibility. And if we are reminded of the strength of the forces which face us, and of others which we ourselves may have to face in the future, we are satisfied to reflect on what we have been told of our own vast and steadily growing resources. As to the second, more especially if the war is to be prolonged, we cannot expect to envisage the situation. And for the third, most Englishmen are frankly puzzled by the discussion as to war aims. They sympathize with the general who said that our war aim is to win the war; and they would probably add 'the Prime Minister has said that we are out to end Hitlerism, and to establish freedom and independence and the honour of the pledged word; and I agree with him'. How it is to be done is another matter.

Germany has its own answer to the questions. Officially, it believes that it will win. How far the predictions of the German Freedom Station are popularly credited, we have no means of knowing. Victory will be the downfall of the one deadly foe, England; and what will then happen, so they tell us, will be the acquisition of the riches of Holland, Belgium and Northern France, the treatment of subject races (presumably in the regained colonies) with no sentimental scruples, and the possession of the mouth of the Danube, of old Serbia and present Roumania, and the Flemish coast with its naval bases. We can well believe it. We have not forgotten Brest-Litovsk; nor have they.

No English statesman has ventured into detail in this style; firstly because, as we are all agreed, we do not want to acquire any fresh territory; and secondly, because we all

believe in the maxim 'wait and see'. But, however wise we are in refusing to commit ourselves to a definite line of action in circumstances which we can none of us foretell, it would be both foolish and dangerous to neglect the formation of a hope and an ideal. For if we succeed in beating our enemy to the ground, as we did in 1918, we must have some idea of what we want to do with him, and with ourselves. Otherwise, we shall make the same mistakes as we made then, and perhaps worse ones. We must be prepared beforehand with some plan, some idea of the Europe and the world which we want to see and to live in, or we shall have nothing better than hard bargaining with one another (and not with the beaten parties only), carried out to the miserable accompaniment of *vae victis*. Besides this, there are still some who cherish the hope that it may not be necessary to pursue the war *jusqu'au bout*. That it would be useless to try and patch up a peace with Hitler, as he has now revealed himself to an astonished and scandalized world, is clear enough. But is it beyond the reach of hope that, before she is quite helpless, Germany will give the guarantees which will be necessary to ensure a stable Europe? If a saner moment is to come before we are all lying torn and bleeding, some considered scheme will make that consummation the easier.

Moreover, that scheme, as any writer in these pages is bound to add, must be Christian. 'There's the rub.' How can we be sure that those who have to make, or mar, the peace, will have any sympathy with a Christian ideal? This, however, is not the chief difficulty. There are two others, each more serious. First, can there be, in such a world as ours, especially after a devastating and infuriating war, a Christian scheme at all? There are many Christian thinkers who would deny this. The Kingdom of Christ, they say, the *Civitas Dei*, the Christian community, is not of this world. A State, and, *a fortiori*, a community of States, is essentially an evil thing. It exists to restrain evil; but it can only do this by what is itself an essential

evil, force. The State, even if we regard it as an 'order' or institution planned by God, is at best the lesser of two evils. The Christian's citizenship is in heaven.

Even if we shrink from such a radical conclusion as this, are not the leaders and exponents of Christian action liable to make grievous mistakes? Sir Alfred Zimmern, for instance, in his recent volume of lectures, *Spiritual Values in World Affairs*, reminds us that in the early 'twenties, when the Church blessed the scheme to scale down reparations, the effect of this proceeding was to divert the payment of German money from the impoverished French peasants to the wealthy English men of business. And the appeal that Germany should be put on her feet and 'given her chance' has resulted, as central Europe knows but too well, in Czechoslovakia and Poland to-day. Further, in a world of such conflicting interests as ours, how can we be Christian or even sympathetic to one State or community, without rousing curses in another? If there is one task more imperative than all the rest, it is to turn a current of hard thinking on our conception of Christian aims in international politics.

If we attempt this, we shall at once become conscious of another set of questions. What right have we to impose a government, a constitution, or even a change of rulers, on another nation? Who are we that we should forbid others to dwell, if they so appear to desire, under the sway even of a tyrant? And if we say that it is everyone's business to rid the earth of an enemy of God and an oppressor of men, is it of Germany alone that we must think? We must look east as well as west of the Vistula. And if we are to act as a judge or a policeman among men, there are other countries whose condition may well call for our righteous zeal. Of one thing at least we ought to be sure, namely, that we know what Hitlerism really is. It may be replied that we know it but too well. It is a regime founded on cruelty and lies, bullying and brutality, on a technique of prostituted

statecraft that was expounded, naked and unashamed, in *Mein Kampf*,—so naked that we could not believe that the author meant what he said; and it has been carried out with dreadful consistency wherever its exponent saw the chance of a successful *coup*, within his borders or outside. With such a regime there can be no peace.

If this is Hitlerism, however, it is neither new nor exceptional, save on the scale on which it is being displayed to us. It was practised by the Greek tyrants, who, within the limits of their tiny domains, perfected the Hitlerian craft of promising to protect the oppressed populace, killing off their rivals or their friends, and then governing by the aid of their personal levies. It was avowed by the Athenians in their thirty years' struggle with Sparta. As Thucydides represents the Athenians saying to the unhappy inhabitants of Melos, placed exactly in the position of Finland to-day or Czechoslovakia twelve months ago, 'We both alike know that in the discussion of human affairs the question of justice only enters where the pressure of necessity is equal, and that the powerful exact what they can, and the weak grant what they must'. It was the basis of Thomas Hobbes' figure of the *Leviathan*, the despotic power trampling on liberty and independence, and constituting its sole word as the only authority—the one refuge, so Hobbes argued, from the 'brutish, short and nasty' existence of the natural man. What we have watched in Germany and Russia, in Italy and Spain, through the last twenty years, men have had to watch in every age of history. When have there not been men (I quote Thucydides' Athenians again) 'notorious for identifying what is pleasant with what is honourable, and what is expedient with what is just'? All wise men were once said by Disraeli to share the same religious principles, and the same unwillingness to reveal them. Nor is it cynicism alone that would assert that all statesmen have acted on the same principles, but only here or there has one of them, like a Hobbes or a Machiavelli, been bold enough to give the

secret away. We come nearer to it in Treitschke, the renegade Saxon who became a Prussian professor. His doctrine, enthusiastically echoed by Hitler, is that the weak have no claim to live—‘if right demands that they should, we leave right behind us’.

No one can call this doctrine new. It was invented, if we can call it invention, when the first cave-man found himself able to wrench a half-gnawed bone from his neighbour, or his gang found themselves able to face the fellows in the cave on the other side of the valley. Why does it sound so horrible? First, because the resources of modern science and modern society have multiplied a hundredfold the powers of the tyranny of the strong over the weak; and secondly, because, through the millennia of the life of man upon the earth, the operation of this doctrine has been a disease, a foul epidemic, and because all human progress has been coincident with the refusal to act upon it. Life would never have survived save for the discovery that strength is only valuable—is only, in fact, strong—when it preserves the weak. The true struggle for existence is the struggle for the life of others.

To destroy Hitlerism, then, is a much larger task than is often supposed. It does not mean to destroy Hitler, or to exert pressure on Germany till he is destroyed. It does not even mean to destroy the dictatorial regimes in Europe to-day. It means to dethrone the law on which the strong have acted from the beginning of history; to introduce a new age, in which it can be said, ‘He hath put down the mighty from their seat, and hath exalted the humble and meek’. It means that men must be permitted to act on what they have always believed, in spite of all the sophistries of diplomats and conquerors, that decent existence is only possible when the strong have learnt to respect the infirmities of the weak, and the weak are sure of sympathy and justice at the hands of the State or the community against the strong.

To some this will sound merely Utopian; to others, simply Christian; for what better example could there be, in social life, of the precept of love to one's neighbour? But it is more. It lies at the foundation of all stable social life. The most humiliating spectacle to-day is not the international confusion, but the contrast between the international confusion and the national, or *intra-national*, order. Between the nations, chaos; within the nations, law. Why the contrast? Because, within every respectable nation, the citizen knows that it is never worth while for him to fight in any quarrel that may arise, however just he feels his claim to be. In the first place, if he tried to do so, he would be speedily punished; and in the second, there are courts, where he can be much more certain of securing the right verdict than by any duel. That is to say, every respectable State has seen to it long ago that the weak should be able to count on their complaints being heard, and their grievances examined, with justice, equity and sympathy, by a recognized authority, and that no man is to be judge in his own cause.

If then we can draw any conclusions from national to international order, we must look to sanctions, such as were provided by the League of Nations, and to an International Court, like that of the Hague. Their record, unfortunately, inspires little hope for the future. Why did they fail? 'They were never tried.' That is a perfectly good answer as far as it goes. What made it impossible to try them was the very consideration that really destroys our analogy between the two kinds of order. Within the nation, order is maintained by inducing the two conflicting parties, A and B, to submit to a third, on pain of having the whole nation, so to speak, on their backs. But when we are dealing with any point of international order, we have to reckon, not with two parties, A and B, but with the whole alphabet. There is no question, however restricted, on which a score of nations do not, or may not, assert their own interests to be involved.

And if the moment comes when sanctions have to be invoked, all the nations who should be prepared to apply them are already on one side or the other. Every nation has its sore spots, its deeper disquietudes. And the nations which will combine over one question will fall apart over another. The 'Axis' has afforded a striking example of this. England and France, indeed, seem to be the only two powers which, at present, can act consistently together. If the neutrality of Switzerland were modified, or the Palestinian mandate transferred, the repercussions would be felt as far off as Japan and South Africa. The troubles of the world are not caused by the difficulty of judging between two contending parties. They are caused by the impossibility of satisfying all parties at once.

That Hitlerism in the narrower sense must be ended, unless the world as a whole is prepared to suffer the miseries of Prague or Warsaw or Dachau, is plain. And, unless experience and morals are both false guides, it will end. For though men have acted from the beginning on its principles, no State committed to such a creed has ever survived

Mark the foundations, ye who build the State;
For if the dragon forms of fear and hate
Lie coiled beneath, and darkly wait their hour,
Fear walks the rampart, fear ascends the tower.

And when the sentinel who walks the rampart is Fear, no trumpets outside the walls are needed to make them fall. But what is to come after? What means can be devised to bring men to the conclusion that it is never worth while to fight? What redistribution of territories? What bestowal of mandates? What reconstruction of fallen States? It is impossible to say. Until we know what the world will be like when men lay down their arms, we cannot say how it will have to be changed. If this is the meaning of formulating our war aims, the thing is out of the question. Sir Alfred Zimmern, in the book from which we have already quoted, warns us against expecting a sign from heaven, some device, like the Kellogg Pact or even the League of Nations;

as if anything of this kind, by itself, with no change of heart or disposition, could bring in the Kingdom of God.

Still, a number of suggestions have been made, and it is not amiss to consider them; the less so as they are to a large extent independent of the actual situation in which we may find ourselves. One is a matter of procedure rather than arrangement. It is that after the armistice there should be two treaties, the first 'dictated', and the second, not to be contemplated till at least a year later, negotiated. The first would simply prepare the way for the second, and by the second the first great mistake of Versailles would be avoided. At the second, all the belligerents, and the leading neutrals as well, should be present as members; it should be held at a neutral capital, and should be presided over by a neutral. The advantages of this plan are obvious, if the victors are willing to agree with it; and it is certainly in harmony with that desire for the general well-being which we on our part have so insistently proclaimed. The defeated would then find themselves in an atmosphere impossible at Versailles. In 1918, indeed, all this was inconceivable, because there were then no neutrals left who could have 'filled the bill'. How many will be left at the end of this war, we do not know. But the atmosphere must be dispassionate. Those who meet must not meet as victors and vanquished, but as nations who respect one another as having an equal right (to quote some famous words) to national 'life, liberty, and the pursuit of happiness'.

Two actual suggestions for the new order are growing increasingly familiar. First, a customs union or a general breaking down of tariff walls. This has been associated with the name of Mr. Lionel Robbins. We cannot here consider the view that all wars are economic in their origin. But it is certain that nothing is more irritating, directly and indirectly, than interference with trade, especially by tariffs as they are understood to-day. And nothing keeps one community in healthy touch with another as much as the

free passage of goods; as if, for example, Berlin and Paris could trade as easily as London and Glasgow or Boston and St. Louis. More ambitiously, Mr. Clarence Streit (in *Union Now*) has sketched a federal union in which the nations, beginning perhaps with Great Britain and France, should surrender enough of their sovereignty to set up a common authority for their armed forces, for their revenue, their diplomacy, their coinage, and their higher courts of law. Both of these envisage a United States of Europe, on the lines of the present United States of America. The latter is the greatest free-trade State in the world; and it solved the problem, a century and a half ago, of uniting a number of independent and jealous communities, not into a league, but into a union in which each individual regarded himself as a citizen, not of one of the States, but of the union as a whole. Can we hope that what was then possible for thirteen small and weak States on the American seaboard will be possible for the old and haughty nations, proud in arms, of Europe?

Something will have to be sacrificed all round, and England, we are often told, must be ready to take the first step. *Noblesse oblige*; and those who have most should give most.¹ Let us show that we are ready to subordinate our own interests to those of the new Europe. Can we expect our statesmen to do this? Would they be supported if they did? One thing at least this country cannot do; we cannot surrender the responsibilities which bind us to our Dominions, our mandated territories, and to the world which looks to us to maintain order on the seven seas. To surrender a strip of territory here or there would be useless; it would satisfy nobody; to surrender those responsibilities would be wicked. Federalism, however, will demand very real sacrifices from every nation concerned. What nations appear to prize most is their sovereignty. Senator Borah has lately been reported as saying that he would sooner plunge America into war

¹ This has been persuasively urged in a pamphlet by Mr. C. A. Radice, *Britain, Be Great*.

than allow her to lose her sovereignty. Federalism is the negation of national sovereignty. It means that no nation is the judge in its own cause; and it might well be that the greatest contribution this country could make to the peace of the world (far more than by being a 'martyr nation') would be her readiness to contemplate this.

Discussion of these plans is impossible at present. We may ourselves be convinced that one or other of them is essential to the peace of the future; but who knows whether the other powers will consent? We have not simply to convince ourselves; we have to convince them; and the arguments which will weigh with us may be mere words to them. This much can be said; that neither these nor any other suggestions will be the least use without a spirit which is completely new to such gatherings as we have to envisage. Such a spirit will embody three beliefs. First, that a new order of things is possible, and that it is not beyond the wit of man to build a world in which the nations, victors and vanquished, are not condemned to devote all their intelligence and their treasure to 'piling up the faggots, hour by doomful hour', for the task of mutual destruction. Second, that it is not necessary for each nation to judge all plans put forward at such a conference by their probable effect on its own interest or what it considers to be such; that, on the contrary, it can never reach real satisfaction until its neighbours are satisfied also. Third, that this general satisfaction will be attainable without an appeal to arms, if each nation can be assured that to any plea for the redress of grievances that it may make, reasonable consideration by a competent authority will be accorded. A century, and even a generation ago, all this might have seemed a vain hope; and even now the cross-currents of the conflicting aims of the European nations may swamp the plan or sweep it away. But the world has never longed for peace as it is longing now. If these conditions could find adequate embodiment to-morrow, would any country think a war worth its while?

Moreover, we have to remember the foes of anarchy that exist to-day. There is an instinctive good-will in the greater part of civilized mankind; and if politicians and journalists were not so occupied in twisting it into hatred, we should be aware of its power. There is a profound desire in the average man to be left alone; to be allowed to get on with his work. There is the actual dread of incurring risks, a hundred times stronger than ever before, as our evacuation measures have proved. And there are increasing linkages between the nations, commercial, intellectual and even spiritual. If any man living is aware of these forces and fears them, it is Hitler, for he never takes a step or makes a speech but he attacks them all. And they will outlive him.

Some one nation must take the lead. Why should it not be Great Britain? We may hardly dare to repeat the exalted language of Milton, recalling God's 'divine mercies and marvellous judgements in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and holy emulation, to be found the soberest and wisest and most Christian people'. We must admit the mistakes, and worse, that we have made, not only in previous centuries but in the immediate past, as, for example, in the scandalous desertion of Armenia. Yet it has been given to us in the course of our history to lift our voice and our hand for freedom, to pave the way for independence, as South Africa, Egypt, India and Eire can testify. Can it be that He who

Raised her as a watch tower from the wave
And built her as a lighthouse on the waters

while she

joyed at sound of other lands,
Heaved high with passion for their liberties,

will yet accord to her this further mercy, that hers shall be the prophetic voice which shall proclaim the new age?

One thing at least is clear; that every Christian man must make this the burden of his prayers, and of whatever influence he possesses, to rouse his country to such a conception of her destiny. For generations, schemes for universal peace have forced their way to the light. What is new is the deep concern, the profound terror, lest, if Europe slips back into the condition of the beginning of 1939, we should have to face a major war every twenty-five years, till we grind one another to powder. With such a spectre looming above it, statesmanship is compelled to look seriously at what twenty years ago it would have called a dream. If Germany as we know her to-day is victorious, there is no hope. Freedom, beauty, knowledge, manners, will perish from the earth. But if the hour comes when the nations can meet, freed from that nightmare of horror, and ready to purge their 'long-abused sight at the fountain itself of heavenly radiance', then let Britain, whose voice will be listened to as it always is listened to, be prepared to suggest a world-wide economic co-operation, and to acknowledge a common international authority before which all national sovereignty should bow. May there not arise thence, in such a fateful hour as this, some new federation to-day of allies and neutral and even defeated peoples, and perhaps of the world to-morrow; a new statement of the rights of man in every nation and continent, the disavowal even in central Europe of war as the *ultima ratio* for national quarrels; and, in the infinite mercy of God, the rising of the sun of righteousness with healing in his wings? This means nothing less than a new stage in the history of mankind. Yet who shall dare to say that it is beyond the scope of our prayers, our work, or our hope?

W. F. LOFTHOUSE

THE PRESENT DAY SIGNIFICANCE OF THE EPISTLE TO THE HEBREWS

‘**R**EAD Hebrews.’ There, in two words, is the best advice that can be given to the man whose faith in Christianity and the validity of spiritual experience has been rudely shaken by the plight in which the human race finds itself to-day. The man who will profit most from the counsel to read this letter of long ago is he who asks for some more potent cordial than the breezy pithiness of a ‘Wayside Pulpit’ message, or a collection of comforting passages of Scripture drawn, regardless of their context, from Old and New Testaments alike. He is too wise a man, let us hope, to despise such a compilation, but it does not minister to his condition. His trouble is that he is a prey to a sense of insecurity, because the very foundations on which he has sought to build his modest superstructure of faith and practice seem to be shaken, and though he would not use the word, he has begun to despair of theodicy itself. Like the psalmist he finds himself ‘in the horrible pit and the miry clay’, but unlike him, he is beginning to doubt whether patient waiting for God’s merciful deliverance will avail him, for God’s power and character are themselves uncertain. Years ago, in a class-meeting of the Manchester Mission a simple soul said in one sentence what many people have felt, and still more feel to-day, as they look around them and into their own hearts. He was a costermonger by trade, and in his day a notorious drunkard, but he had been converted, and at the time was living a very beautiful and consistent Christian life. That day in the pursuit of his calling he had been working in the streets of Ancoats, when a number of his old boon-companions set upon him, turned his barrow upside down and pelted him with his own stock-in-trade. ‘I *did* pray,’ he told his class-mates, ‘but d’*y* know, *guv’nor*,’ addressing the leader of the fellowship,

'sometimes when I prays, I feel as if I was talkin' to nothin' an' askin' for somethin'.' The leader knew all too well from personal experience what his member meant, though he could not have expressed it half so forcibly.

Insecurity—that is the root of all our troubles, just as it was of those to whom the letter to the Hebrews was written first. Who they were, and where they lived no man knows, and even the title of the letter is but an inference from its contents, but what manner of men they were, and the reason why the writer addresses them as he did is clearly manifest. Their world had been turned upside down. These people had endured the minor test of persecution, and the 'spoiling of their possessions' bravely; they had borne public ridicule (*θεατριξόμενοι*) with equanimity, and had never expected that the Christian life would be exempt from hardship, but this new peril was different. It is profitless to speculate about the name of the writer of this letter, save to be quite sure that it was not Paul of Tarsus, despite the heading in our English Bibles. From its contents and thought-forms we can learn more about the anonymous author than we know of many people whose names and addresses are in our pocket-books, for he has his own marked characteristics of style and expression, and folk with idiosyncrasies do not need visiting-cards to introduce them—they announce themselves.

Hundreds of years before Jesus was heard in Galilee, the greatest of the Greeks had taught in Athens—that phenomena are but the shadows of the eternal reality, the essential Form of Good. He would have us imagine a group of men seated in the entrance of a cave, with necks and heads rigidly fixed so that they cannot turn round to face the light of day, but are doomed ever to look inwards, at the inner wall of the cave in which they are confined. Behind them, opposite the entrance, a fire is burning, and between the fire and the entry is a pathway with a wall running alongside. Up and down this roadway people walk, some of them carrying

'statues of men, and images of other animals, wrought in wood and stone and all kinds of materials, which overtop the wall'. As they pass and repass the entrance the shadows of their burdens are cast over the shoulders of the group within, on to the inner wall of the cave—flickering ever-changing shadows as they must be, since they are caused by firelight—but the people who see them strive from the shapes of the shadows to conjecture what these objects which cast them really are. The human race is typified by that group within the cavern, and all our sense impressions are but 'phenomena' things which 'appear' or 'seem', yet indicating a reality unseen by the direct gaze, a reality that is Truth itself. There, succinctly, we have the essence of Platonism with its distinction between Ideas and phenomena, the difference between the eternal and unchanging and this world of constant change. By the time the epistle to the Hebrews was written Athens herself had become but a shadow compared with her former greatness, but the light she had kindled did not die away with her own decrease. It is in Alexandria, the home of Neoplatonism, that we must seek, if not the actual birthplace of our letter, at least the source of its distinctive interpretation of the Christian faith. In that brilliant city, then in its heyday, Hebrew religion made its most effective contact with Greek philosophy, for it was there that Philo translated the teaching of the Old Testament into the terms of Hellenic thought, and sought by the allegorical method of interpretation to make Moses and the prophets attractive and acceptable to reflective men who scorned the fierce intolerance of the Jewish race, and yet were seekers after the one true God. These forerunners, Greek and Jew alike, have left their indelible mark upon the Epistle to the Hebrews, but its writer had learnt a lesson which neither Plato nor Philo could teach him. He was a Christian, and though his thought-forms and methods of expression derived from the distinction which the older thinkers drew between the Unseen and the visible, he used

them for a purpose of his own. The burden of the letter, expressed with a wealth of illustration from the Old Testament, is that the Christian believer, when he looks steadfastly at Christ, beholds not a shadow of reality, but Reality itself. It is this note, so constantly and yet so variously repeated, that gives peculiar value to his Christology, and it is that continued exhortation to centre all one's thought on Christ which makes the epistle of such practical helpfulness in a time of upheaval and religious insecurity like the present.

It is the present-day appositeness of 'Hebrews' that this article seeks to emphasize, and in consequence no attempt will be made here to follow the whole course of the author's argument, nor to assert that all his metaphors and analogies are relevant to the days in which we live, for that would be an absurd claim to make. Thus, though theologians may regard the omission as unpardonable, nothing will be said about Christ's eternal High Priesthood, offering 'one sacrifice for sins for ever', compared with the oft-repeated sacrifices of the blood of bulls and goats, which could 'never take away sins', offered continually by the priests who served the Tabernacle. Those who wish to explore that important and elaborately developed contrast can find at least half a dozen front rank commentaries in English to instruct them, but the ordinary Christian, more disturbed than he cares to own, even to himself, by doubts about God's governance in a world so chaotic as this, finds such a subject remote and academic. Yet, if he can but be led to consider it, 'Hebrews' offers him just what he needs in his perplexity, for it was written for such as he. Almost unaware, a word figures in that last sentence which provides an admirable illustration of the point in question, for the writer of the letter also uses 'consider'. Listen to him: 'Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession—Jesus.' How many scholars have given heed to that description of Jesus as

'the Apostle', though they have expatiated on His High Priesthood? To 'consider' Jesus and His apostleship would be the wisest occupation for all of us in these days of dismay for the writer means by his use of the word just what Jesus Himself had meant when He spoke of considering birds of the heaven and flowers of the field. It means much more than mere looking at an object, but rather that steadfast contemplation which passes beyond a mere physical act of sight into an ampler realm of intelligent understanding. Tennyson had the thought exactly when he writes about the 'flower in the crannied wall',

I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The word which Jesus used about birds and flowers the writer of the letter to the Hebrews applies to Jesus, and he says that 'considering' Him results in the discovery that He is not *an* apostle, but *the* Apostle, a distinction with a mighty difference! Everybody knows that Jesus had twelve apostles, but it is an arresting and challenging thought to realize that before He called men to Him and sent them forth to represent Him, He was Himself the Apostle, the very embodiment of God's eternal purpose, 'reflecting God's bright glory and stamped with God's own character' (Moffatt). This letter which is closest akin to classical tradition of all the New Testament writings, retains in its use of the word 'apostle' a glimpse of the vanished world of Athenian supremacy, for the original significance of the word was 'a fleet on active service'. The war vessels of the republic would lie at the Piraeus, the port of Athens, just as British vessels, as recently as last August, lay at Spithead or in the Firth of Forth, awaiting commission. Then the admiral would come down from the capital with his instructions and would go aboard his ship and stand out to sea, and all the other ships would follow in his wake. This did not mean that every individual

mariner on board one of the following ships knew where the fleet was going, nor the purpose of the expedition. His task was to keep the leading ship in sight, for on board that vessel was the one who knew the whole purpose of the voyage. So, when the writer of our Epistle tells men to consider Jesus the Apostle there is much more implied than appears at first. He tells them that the more closely they centre their thought on Jesus the more effectual will be their deliverance from every kind of spiritual insecurity, from that despondency which resulted from their sense of forlorn aimlessness, as if they were drifting hopelessly on uncharted seas. Looking intently at Him, and ordering their course by His example, they will discover that though their own personal ignorance of the details of the voyage remains, they have lost all cause for fear, because He so obviously knows His destination. The same thought is expressed later in the letter in the great passage which begins at chapter x verse 32 and continues throughout chapter xi and reaches its glorious climax in the opening verses of chapter xii. What a pity it is that the full enjoyment of the letter should be marred by chapter divisions for which, of course, the writer was not responsible. One of the important lessons that the reader of the New Testament has to learn is to disregard ruthlessly these obstacles to intelligent understanding which we owe to a thirteenth century Archbishop of Canterbury, and have no place at all in the earliest texts. If we heed the chapter divisions we miss the mighty sweep of thought which starts with the every-day difficulties of these troubled folk (x verses 32-34) and ends with Jesus 'author and perfecter of faith' seated on the right hand of the throne of God! Notice the sequence of nouns in verses 35, 36, 38 and 39: 'boldness—patience—promise—faith,' and see how when he has once reached the word 'faith' he begins to soar! It is no mere accident that a sequence which begins with 'boldness' should culminate in 'faith', for the earlier word lies at the heart of the writer's interpretation of the other. The faithful of

all the ages, exemplified by the great muster-roll which follows, are the bold ones who will have nothing to do with drawing back unto perdition. On the contrary, sustained by faith they go forth not knowing where they are going; they choose the reproach of Christ, accounting it greater riches than the treasures of Egypt; they endure 'as seeing Him who is invisible'. Like the father of the faithful himself the lot of faithful pilgrims may lie in a Land of Promise which they cannot yet possess. As Dr. Moffatt says, 'He (Abraham) did not lose heart or hope, even when he did reach the country appointed to him, although he had to wander up and down it as a mere foreigner. He found the land he had been promised still in the hands of aliens, and yet he lived there, lived as an alien in his own country! Such was all the residence he ever had, but what sustained him was his "faith", his eager outlook for the City with its fixed foundations, whose builder and maker is God'. That surely is an enheartening example for the bruised and battered idealism of our own day, as well as for individual believers who see the seemingly dependable things amidst which they spent their earlier days crumpling up before their eyes in this fierce and merciless hour. Was the 'easily besetting sin', which the writer urged his first readers to lay aside, none other than that very mood of spiritual despondency which is the antithesis of faith? It would seem so, for their danger was lest they should drift away from the things that were steadfast because they were giving more earnest heed, thanks to their fear, to the troubles which beleaguered them. The only effectual remedy for that disease of the spirit, then and now, is 'to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and perfecter of faith—upon Jesus who, in order to reach His own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now seated at the right hand of the throne of God'. (Moffatt's translation of ch. xii, v. 2.) Let us remember also, as we close, that further

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inspiring thought that all around us, watching eagerly to see how we acquitted ourselves, is the great host of witnesses—of witnesses, remember, not spectators, for there is all the difference in the world between a witness and a spectator. A spectator at an athletic contest is a mere onlooker who has probably paid at the turnstile for his admission, but a witness is someone who in other days figured in the arena himself, and therefore knows, as a spectator cannot know, the price that must be paid for victory.

I have a Captain, and the heart
Of every private man
Has drunk in valour from His eyes,
Since first the war began:
He is most merciful in fight,
And of His scars a single sight
The embers of our failing might
Into a flame can fan.

I have a Guide, and in His steps
When travellers have trod,
Whether beneath was flinty rock,
Or yielding grassy sod,
They cared not, but with force unspent,
Unmoved by pain, they onward went,
Unstayed by pleasures, still they bent
Their zealous course to God.

My Faith, it is an oaken staff,
O let me on it lean;
My Faith, it is a trusty sword,
May falsehood find it keen;
Thy Spirit, Lord, to me impart,
O make me what Thou ever art—
Of patient and courageous heart,
As all true saints have been.

WILFRID L. HANNAM

THE METHODIST DOCTRINE OF HOLY COMMUNION

I

SINCE the union of the three branches of the Methodist Church, it has become evident that amongst ministers and members alike there is considerable conflict of opinion in respect to sacramental theory and practice. If this were merely the mark of temperamental differences between individuals, it would occasion no anxiety; for a strong Church, with a clear evangelical message, is never weakened by variety in thought or experience, provided that loyalty is shown to the essentials of the Christian Gospel. Indeed, a certain elasticity in forms of religious expression is inevitable if the Church is to retain its vitality. There is good reason to believe, however, that the difficulties that have arisen are theological rather than temperamental, and have been caused either by a failure to understand Methodist doctrine or by neglect to apply the principles of that doctrine to sacramental observance. If this is true, some attempt should be made to discover whether a Methodist doctrine of the sacraments exists; and if so, to set it forth in clear and unambiguous language. Only thus can the danger of embittered controversy be avoided.

It is proposed in this essay to deal with this question within certain limits and from a practical point of view. Even if it were possible, it is not desirable to cover the wide field of Christian sacramental doctrine considered as a whole. To do that, would accentuate, rather than remove difficulties. Nor is it necessary to examine the development of any theory of the sacraments within the Methodist community since the days of the Wesleys. It will be sufficient to present an outline of the position as it stands at the present moment; for Methodism is a new Church, with a new emphasis. What was right and proper in Wesleyan, or Primitive, or United

Methodist circles prior to union, is not necessarily to be regarded as the norm for the Methodist Church as it functions to-day. Many snares will be avoided if this is kept in mind. Moreover, by common consent, Holy Communion may be regarded as the one ordinance which embraces all other sacramental forms and acts. If it be possible to reach a definite conclusion as to the meaning and value of Holy Communion, therefore, the general attitude of Methodism to the whole sacramental system will be determined.

II

Of Methodist doctrine in general, three affirmations may be made. First, that it is essentially evangelical; second, that it is based upon the Divine revelation recorded in the Scriptures; and third, that it is interpreted in Wesley's Notes on the New Testament and the first four volumes of his Sermons.¹ The final authority for doctrinal definition is the Methodist Conference; but the Conference has no power to initiate doctrine; it can interpret only.² Thus it would not be possible, under the present Constitution, for the Conference to go contrary to the evangelical tradition, to Scripture, or to the doctrines of Redemption as expounded by John Wesley. The Methodist attitude to Holy Communion will therefore be determined by these standards. That is to say, it will be evangelical in outlook, in harmony with the Scriptures, in line with the teaching of Wesley, and it will be given expression through an order or form issued with the authority of the Conference. It may be useful to consider these points successively.

1. *The Evangelical Doctrine.* It is important to observe that the evangelical tradition, which is based on the Reformed doctrine, unanimously rejects Roman sacramental views on the one hand and yet acknowledges the sacramental character

¹ Vide *Minutes of Conference*. Standing Orders No. 226.

² *Ibid.*

of the Christian religion, on the other. That is to say, it affirms that through material forms and symbols we can be made aware of the presence of God. It is not denied that God can and indeed does communicate with the human spirit directly, immediately and intuitively; but neither is it denied that in a material world, 'means' of grace are necessary for the apprehension of spiritual reality. The final ground of this belief is the doctrine of the Incarnation, a true understanding of which is necessary to any adequate interpretation of the Atonement. Christianity is a religion of the Word made flesh; that is, it is a sacramental religion, which is by no means the same as a sacerdotal religion. [This is an important distinction, and much confusion has arisen from the failure of some writers to recognize it.] Evangelicalism repudiates sacerdotalism; but it does not repudiate the sacramental principle, which is fundamental to Christian faith, and, it may be added, to Christian morals also. Writing from the Quaker point of view, which is popularly and erroneously thought to be non-sacramental, a contributor to *The Friends' Quarterly Examiner* states the matter thus:

'The Quaker, as well as the Catholic, must find a language and form in which to make God intelligible to himself. He must seek to express God in his own way of life, and in his conduct towards other men and women.'¹

In other words, the Quaker seeks to make all life sacramental; he does not deny, though he may extend, the sacramental principle.

In respect to Holy Communion, the evangelical doctrine, whilst presenting shades of opinion within itself, admits that to the eye of faith, Christ is present in a very real sense *in the act of Communion*. Zwingli, who is generally supposed to have taught that the observance of the Lord's Supper is nothing but a commemorative act, held that Christ is objectively present, *with*, though not *in* the bread and wine.²

¹ *Friends' Quarterly Examiner*, Oct., 1935. Article by H. B. Pointing.

² cf. Pope. *Compendium of Theology*, iii. 332.

Calvin held a real, though spiritual, feeding on the body and blood of Christ. Wesley, in a sermon on 'The Means of Grace', included in the doctrinal standards of the Methodist Church, declared :

'Is not the eating of that bread, and the drinking of that cup, the outward, visible means whereby God conveys into our souls all that spiritual grace, that righteousness and peace and joy in the Holy Ghost, which were purchased by the body of Christ once broken, and the blood of Christ once shed, for us? Let all, therefore, who truly desire the grace of God, eat of that bread, and drink of that cup.'

Despite their wide differences, the evangelical orthodoxy of these writers can hardly be impeached; and in this regard they represent fairly one common strain in the evangelical tradition.

2. *The New Testament.* It may be admitted that various interpretations of the New Testament account of the institution of the Lord's Supper are possible. But no one will deny that the words, 'This is my body', and 'This is my blood', are an authentic part of the record. If, therefore, these words are incorporated in any service of Holy Communion, it cannot be objected that such a service is out of harmony with New Testament teaching, unless a false and unScriptural value is attached thereto. In the *Book of Offices* issued with the authority of the Methodist Conference, the prayer which guards the approach to the Table of the Lord contains the following explanatory sentences, indicating the manner in which Scripture is used and the meaning attached to 'body' and 'blood' in this connexion :

' . . . and grant that we receiving these thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: who, in the same night that He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; Do this in remembrance of Me. Likewise after supper He took the cup; and when He had given thanks, He gave it to them, saying,

Drink ye all of this; for this is My Blood of the New Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me.'

In these words Scriptural warrant is claimed for the observance of Holy Communion as a means of 'partaking' the most blessed Body and Blood of our Lord, through the medium of bread and wine.

3. *The Teaching of Wesley.* The writings of John Wesley which constitute the doctrinal standards of the Methodist Church are not concerned directly with the formulation of belief, but rather with the declaration of the way of salvation for the individual. Hence stress is laid upon the experiential doctrines, such as justification by faith, the witness of the Spirit, the possibility of entire sanctification, and the full assurance of present salvation. Wesley was deeply concerned that men and women should take the Christian religion in earnest, and demonstrate their faith by their works. He did not, therefore, lay down any strict definition of the meaning of Holy Communion, though he exhorted his members to take every opportunity of availing themselves of this means of grace. Wesley would have contemplated with something like horror any consistent disregard of the Table of the Lord, for his own spiritual life had been systematically nurtured thereon. He realized that all the means of grace were ineffective if they did not lead the soul to God. But he was convinced, by reason and experience, that Holy Communion, having been ordained by Christ, could not fail to mediate God to the believing soul.

'All who desire an increase of the grace of God are to wait for it in partaking of the Lord's supper; for this also is a direction himself hath given. . . . "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come" (1 Cor. xi. 26, etc.) ye openly exhibit the same, by these visible signs, before God, and angels, and men; ye manifest your solemn remembrance of his death, till he cometh in the clouds of heaven.'¹

¹ John Wesley's sermon on 'The Means of Grace'.

III

We are now in a position to examine the manner in which the Methodist Conference has given expression to the doctrine, evangelical, Scriptural and Wesleyan, which is implicit in its experience and explicit in its standards. Three authorities may be cited:

1. The Standing Orders of the Conference.
2. The Order of Service for the Administration of The Lord's Supper; or Holy Communion. Also an alternative Order for the same. (Authorized for use in the Methodist Church.)
3. The Order of Service for the Ordination of Candidates for the Ministry.

In the Standing Orders it is clearly stated that 'The Methodist Church recognizes two sacraments, namely, Baptism and the Lord's Supper as of perpetual obligation, of which it is the privilege and duty of Members of the Methodist Church to avail themselves'.¹ In addition, provision is made for all members to fulfil this obligation:

'Where, however, it can be shown that any Church is deprived of a reasonably frequent and regular administration through lack of Ministers, the Circuit concerned may apply to Conference for the authorization of persons other than Ministers to administer the Sacrament.'²

If this provision disavows a sacerdotal interpretation of Holy Communion, as it does, it emphasizes the importance of this sacrament, both for the individual and the community, thereby repudiating the Quaker view which declares that the whole of life being sacramental, any special sacrament is redundant. It may, therefore, be affirmed, without fear of contradiction, that from the point of view of Methodist orthodoxy, any member who repudiates the validity of a service of Holy Communion conducted by a layman is

¹ Standing Orders No. 226.

² Ibid.

heretical; for in so doing he denies the priesthood of all believers. On the other hand, any member who absents himself from the Lord's Table because he accepts the Quaker position, is equally heretical; for he denies, not necessarily the sacramental principle, but the expression of that principle in Holy Communion, which for Methodists is of perpetual obligation. Although the reason for this obligation is not stated in the Standing Orders, Wesley himself, as shown above, has made it clear by declaring that the Lord's Supper was ordained by Christ, and in partaking thereof, grace is imparted to the human soul.

Both in the ordinary Communion Office and in the authorized alternative form, the words used when the bread and wine are administered to the people, are these:

'The Body of our Lord Jesus Christ, which was given for thee, preserve thee unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.'

'The Blood of our Lord Jesus Christ, which was shed for thee, preserve thee unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.'

Here is the association, if not the identification, of the bread and wine with the body and blood of our Lord, an association which is derived from Christ Himself. Here is the affirmation of the real presence of Christ, not in material form, but made evident through material means. Here the sacramental principle, vital to Christianity, is vindicated. Methodism does not limit the presence of Christ to Holy Communion; but it guarantees His presence to all those who having repented of their sins, draw near with faith and take this holy sacrament to their comfort. This, surely, is beyond dispute.

Finally, in the Service of Ordination, the following question is put to each candidate:

'Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded?'

To which the candidate replies:

'I will do so, by the help of the Lord.'

Ministers, therefore, have no option. In loyalty to their ordination vows, they must administer the sacrament of Holy Communion and teach the doctrine which the Methodist Church has embodied in its standards. No Methodist minister, for example, could teach the Roman doctrine of transubstantiation without denial of his ordination pledge; for this dogma is not according to the Methodist interpretation of Holy Communion, nor is it founded upon Scripture. Neither could he teach the Quaker sacramental doctrine; for this, as has been shown, is out of harmony both with the letter and the spirit of the Standing Orders.

There remains the question of the position of the ordinary member of the Church. To what extent is he bound by the doctrinal decisions of the Conference? May he absent himself from Holy Communion, because for one reason or another he cannot conscientiously accept the official interpretation which the Church, acting through the Conference, has placed upon this ordinance? Or may he attend the Communion Service, making mental reservations of his own? It would be idle to deny that in practice, such reservations are made or that many members abstain from communicating at the Lord's Table with no conscious sense of spiritual loss.

The answer to this question is not difficult. On joining the Methodist Church no one is asked to accept any doctrinal standard beyond that of a belief that Christ can save him from his sins. But he must express willingness to have fellowship with Christ and His people, and to take up the duties and privileges of the Methodist Church.¹ It has been explained that amongst those duties and privileges is attendance at Holy Communion. Prolonged absence from the Lord's Supper, without adequate reason, would render a member

¹ Vide, Basis of Membership. Standing Orders No. 225.

liable to have his name removed from the roll.¹ But if he could satisfy the Leaders' Meeting that his abstention was due to a conscientious objection to Methodist Sacramental doctrine, the Meeting would not exceed its powers if it accepted such an explanation, provided that in other respects the requirements of membership were fulfilled and the member was not creating disaffection in any particular Society. It has always been a practice in the Methodist Church to allow wide latitude to members in matters of belief, whilst maintaining doctrinal consistency by requiring from ministers an affirmation of loyalty to the evangelical principles incorporated in Wesley's Sermons and Notes.

IV

In conclusion, the general position in regard to Holy Communion may be summarized as follows. The Methodist Church accepts the sacramental principle of the Christian religion and interprets that principle evangelically. It disavows sacerdotalism on the one hand and Quakerism on the other. It requires from ministers that they should maintain both the doctrine and the practice of Holy Communion. If in any section of the Church there is an insufficiency of ministers, regular observances of this sacrament must be maintained by the appointment of laymen for this purpose by the Conference. For members, attendance at the Lord's Table is regarded as a duty and a privilege; but provision is made for conscientious scruple, so that it cannot be said that membership depends upon sacramental observance alone.

¹ The actual words of the regulation are important: 'Any member of the Methodist Church who, without sufficient reason, persistently absents himself from the Lord's Supper, and from the meetings for Christian fellowship, shall be visited by both his Leader and His Minister. The names of any who by such prolonged absence sever themselves from Church membership, shall be removed by the Leaders' Meeting from the Class Book, and he shall thereupon cease to be a Member of the Methodist Church.' Standing Orders No. 225 (4).

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In regard to the sacrament itself, it is, first of all, a means of grace; that is to say, grace is mediated to the soul of the believer through eating the bread and drinking the wine, as our Lord commanded. Secondly, it is 'a sacrifice of praise and thanksgiving'. Thirdly, in Holy Communion, Christ is objectively present, though in a spiritual rather than in a carnal manner. 'With angels and archangels and with the whole company of heaven,' the Church on earth adores and worships the 'Lamb of God, that taketh away the sin of the world'. Therefore, as Wesley has said, if we truly *desire* the grace of God, we shall seek it by eating the bread and drinking the cup of our Lord.

A. GORDON JAMES

IRENAEUS OF LUGDUNUM

THE writings of this Father have a special interest for all students of Church doctrine. His outlook on the whole was sane and balanced and his love of Christ, his appreciation of Christian values, and his sincere religious experience, will always give him a large place in the affections of the Christian world. He keeps very close to the New Testament, and the Gospels in particular.

The known facts of his life are few. He apparently came from Asia and in his early life he was a pupil of Polycarp at Smyrna, whom he knew in early youth, and this would put his birth somewhere between A.D. 120 and 130. He seems to have been in touch with Justin Martyr, for he frequently quotes his writings. At a later stage he became presbyter and Bishop at Lyons. He escaped with his life at the time of the great persecution of A.D. 177 by reason of his absence from the city, and he succeeded Pothinus as Bishop. We hear of a visit to Rome, where he pleaded with the Pope Victor for peace in the Pascal Controversy. The date and circumstances of his death are unknown, but he lived among the Celts and used their 'barbarous dialects' so frequently and for so long that he almost forgot his Latin and his Greek. He wrote much, but his chief works are *The Treatise Against the Heresies* and a book called *The Demonstration of Apostolic Preaching*, which has been recently discovered in an Armenian monastery. In the former Treatise he gives a detailed criticism of various heresies which perplexed the earlier Church, particularly in regard to the teaching of such writers as Valentinus, Basilides, Marcion, Cerinthus and Marcus. In controverting these heresies Irenaeus unfolds a doctrinal system based on the New Testament which he claims to represent the Apostolic tradition. In the second work he gives his views on certain fundamentals, and reveals a religious experience and a fine Christian character.

Irenaeus sat at the feet of Polycarp, who in his turn sat at the feet of the Apostle John, so he should be in close touch with the apostolic age. He frequently refers to presbyters, or disciples of the Apostles, whom he had known, and he had before him the lost writings of Papias and the extant works of Clement, Justin Martyr and Tatian. In his day the four Gospels had secured a unique position of authority, and his known references to their authorship cannot be lightly ignored. He obviously believed that the Fourth Gospel was written by the Apostle John, that Mark wrote as an interpreter of Peter, that Matthew wrote a Book of Sayings of our Lord, and that Luke wrote as a companion of Paul.

In addition to these Gospels, he held to what he called the Apostolic Rule or tradition, handed down from the Apostles and guaranteed by apostolic men, but it is noticeable that to him the apostolic succession was not a priestly succession but a succession of teachers who guarantee the correctness of the apostolic doctrine whilst they present to the world the picture of apostolic living. That grace should be handed down through the laying on of hands independently of character is entirely foreign to Irenaeus. He believed that the bread was not common bread, not because there had been a change in the elements, but because of the association of bread and wine with heavenly truth. There is a heavenly and earthly aspect of the Lord's Supper, but the bread could only be counted the Lord's Body in the figurative sense. The Altar is in heaven, not on earth, and the offering is not the Saviour's Body, but the thankful offering of the people, as they dedicate themselves and their gifts to God. But it is the conscience and the spirit which always give value to the offering.

The Church is where the Spirit of God is, and has no existence apart from His presence, and fellowship. Irenaeus believed in the monarchical episcopacy, but the Bishops are not always clearly distinguished from presbyters, who are also in the apostolic succession, and when he quotes the names

of Bishops of Rome he does not rule out the possibility that in those earlier days the Bishop was not more than a presiding or corresponding elder. He recognised a certain superiority in the Church of Rome, but the authority is not absolute, and he contends with Pope Victor on an equal footing whilst he rebukes his arrogance. The Pope rules the Church of Rome as 'the most ancient and well known Church founded by the most glorious Apostles Peter and Paul', but there is no question of papal infallibility, or autoocracy.

Irenaeus believed in the one God Almighty, Creator of heaven and earth and Father of All. He created from motives of goodness and love, and the end of Creation is the fellowship with those he has created. Irenaeus speaks of the Father, Son, and Spirit, of God, His Word and His Wisdom, but the doctrine of the Holy Trinity is not clearly formulated, and we are a long way yet from the creeds of Nicea, etc. The Son, who is the Word, is in the beginning with the Father, but he rules out any desire to understand the relation of the Son to the Father. It is sufficient to believe that He is the only begotten Son and the Eternal Word. We notice ideas of sonship with their ethical characteristics have taken precedence over metaphysical conceptions of the Logos. Jesus is the incarnation of the Word, the Eternal Son, and this is a true incarnation. He came in the flesh, condescending to the limits of human understanding, and the incomprehensible and invisible became known and seen of men. The humanity is real, and He was born of the Virgin Mary into a real human life, and thus he brings us to the doctrines of Salvation, which we will now consider.

(1) What is the real end of all the saving work of Christ? Fellowship, communion with God, is the answer given here. He speaks sometimes of immortality as if it were continued existence, which really mattered, and in his treatment of the resurrection and 'last things' he used words sometimes which are very materialistic. Yet when we examine these words we soon find that he means something more than

physical existence, and life comes to mean fellowship with God. Our Lord suffered 'to lead those who had strayed back to God'. 'The Word came to win back to God those who had departed from Him,' and 'to lead men to union and communion with God'. 'He granted to those who sought Him communion with Himself.' 'He united Man to God,' 'He poured Himself forth in a kindly way in order to gather men to the Heart of God.' There is no need to quote more, the meaning is clear. It is a question of doing the Father's will, but there is no question of satisfying the offended majesty or law in this theology. He does the Will of the Father, when He brings Mankind to Him in fellowship and recovers men from the disaster of the Fall.

(2) The obstacle to the restored fellowship is the presence of sin. This power of evil described by Irenaeus in various ways is the power holding men in bondage, 'the universal spirit of transgression', the 'enemy of Man', the 'Serpent', the principle of disobedience, 'the apostacy', the 'adversary', and with this evil power there is inevitably associated darkness, ignorance, bondage, and death. Here Irenaeus is following closely the teaching of Jesus, Who spoke of Satan, the prince of this world, the strong man, or the 'enemy who has done this'. This sin has consequences, and these are guilt, disobedience and death, and death here does not just mean the end of existence, but the absence of fellowship and separation from Him Who is the source of Knowledge, Light and Life. Irenaeus suggests here a rather important conception of punishment. This is not arbitrary, but arises out of man's free choice of evil in a moral universe, thus it is 'by their own fault they deprive themselves of everything good, for if they fly from the light they pass into darkness. It is not that the light inflicted a punishment of blindness, but their own blindness brings them sorrow, and separation from God is death, as separation from light is darkness. Separation from God means loss of blessings, that attend his presence. But God does not directly punish, for his chastisement

follows necessarily on man's sin.' This belongs to the very nature and the structure of the universe.

(3) The way to salvation must, therefore, be a dealing in some way with the problem of evil, by its actual removal. Sin must be destroyed. Irenaeus is very definite in emphasising this. He held the view of racial solidarity in a sense very unreal and abstract to us. Humanity was to him something distinct from human beings and there are suggestions that to him the incarnation meant some antitoxin introduced into the substance of humanity which acted like a great antidote to the poison which had entered humanity at the Fall. Jesus coming into human life created, so to speak, a strong saving ferment. Moreover, he could also suggest, following Paul, that, as we were all condemned in Adam, to our loss, so we are all contained in Jesus to our gain. Such teaching depends for its acceptance on doctrines of human solidarity which seem unreal and abstract to modern thought. After all humanity has no meaning apart from human beings, centres of individuality, personal and free, related to each other by blood relationships, social ties, common ancestry, environment, yet ever apart from each other in mysterious self-consciousness and power of self-determination. Jesus' relation to us must be personal if it is to be effective, and He is only one with humanity to the extent in which He can powerfully and savingly act upon each individual member of the race, and unite all to Himself and each to the other through Himself.

Now Irenaeus' teaching is not really dependent on these Greek ideas of solidarity and a universal humanity. He never lost sight of the historic Jesus, and the incarnation meant to Irenaeus an incarnate life for Jesus of struggle, temptation and pain. The stronger must overcome the strong in real battle, and set free those in bondage by a real redemption, and redemption to Irenaeus is not from God his righteousness or his law, but from the power of Satan, the adversary, and from the vast tyranny of sin. This implies a conflict,

and Jesus 'conquered the enemy of Man and gave victory to His creatures . . . agonised and wrestled with the adversary, took up the battle against the foe', and 'crushed him who had led us captive and destroyed the adversary, lawfully conquering him'. Irenaeus sees the battle fought in the wilderness, fought for our salvation, as did Milton centuries later, and that battle was finally won on the Cross. But how is it fought? Not by force against force, it is not a question of casting out devils by devils. There is no violence with God. He wins by methods of persuasion, by moral force, by the sayings of the law, and by humility. 'He who was smitten did not smite back.' Christ's method of salvation is, then, in accordance with His character. He loves and saves by Love's methods, meets disobedience with an absolute obedience both active and passive to the Father's Will, and as a Son meets the hate and horror of sin with that unbroken faith and love which will suffer if such be the Father's Will, and will thus draw men by love's constraint out of bondage into the freedom of holy love, forgiving and redeeming all. Thus the atonement to Irenaeus is the overcoming of Satan by Jesus, the victory of Love over Sin. It is a real conflict, and Jesus wins a complete victory, and to Irenaeus this is victory of obedience that cannot compromise with evil.

(4) But the question still arises, how does this victory avail for us? Is it just the example of Jesus offered to us? or is it that we, being contained in His universal humanity, are regarded as having achieved in Him? Neither view sufficiently accounts for the vivid personal experience which is manifestly expressed in these writings. We must now give full value to his teaching on the work of the Holy Spirit. He has certainly not attained the full Nicene doctrine of the Holy Trinity, and there is confusion and ambiguity in expression. Sometimes the Spirit as wisdom is put alongside the Word as 'the hands of God'. Sometimes the Spirit reveals the Word as the Word reveals God, and very often he uses the term Spirit as an interchangeable term for the

Son. It seems that to Irenaeus the Spirit was really God revealed as Jesus coming with all His victorious power and love to unite Himself to us, and to share with us His eternal Life. This, at any rate, is not abstract speculation, but religious experience. It means Jesus who passed through every stage of a human life, sanctifying every stage in His own historic life on earth, is now with us in every stage of our life's course, and in every variety of human circumstance. This is the true meaning of His universal reign and power and His oneness with us all, and in this sense he recapitulates, or sums up, humanity. The Holy Spirit speaks through the Prophets, dwells in the hearts of believers, is poured out on the earth and can be received by all, and in Him God as Jesus comes to His people.

Along with this emphasis there goes a corresponding emphasis on faith as necessary to salvation. Irenaeus may not have fully grasped the teaching of Paul on justification, though he quotes the case of Abraham as used by Paul in the epistle to the Romans, and there is strangely little about forgiveness in these writings, for Irenaeus ever thinks more of the power of sin than the guilt of it. Nevertheless forgiveness is implied throughout by his teaching on the new life of restored fellowship. But faith is essential to salvation. It certainly includes the acceptance of the apostolic teaching, and this would seem to mean assent to a rule of faith, but it certainly means infinitely more than this. It means 'fearing Him as Lord and loving Him as Father', 'drawing near to God', 'receiving gifts of the Spirit'. As we believe God 'transforms character' and 'changes men', and such faith is expressed in Godliness, righteousness and goodness, or, as he would put it, 'by faith we learn to love Him with all our heart and our neighbour as ourselves, and this means that the law shall no longer say an eye for an eye and a tooth for a tooth to him who counts no man his enemy, but all men as neighbours and who therefore cannot stretch out His hand for vengeance'. Thus faith works by love and fulfils the law.

This is the human side to the great experience in which we are transformed and redeemed. We see the meaning of faith, too, in the vision of Christ, 'Who became visible to men, and to Him we look eagerly and we behold Him and we trust not in altars, nor in the works of our hands'. Thus faith is trust, looking to Jesus in a vision which fascinates and saves, Irenaeus shows us the secret of his experience, Jesus whom he has seen and continued to see in a spiritual experience and whose love wins him to union and whose victory over sin and death he shares in the experience of eternal life. Irenaeus does not leave it here. This is no merely individual salvation. There is the final vision of a redeemed world, where all is summed up and fulfilled in Christ Jesus, Satan finally conquered and the law fulfilled completely, and men of unlike dispositions gather together in the name of Christ in peace and concord, 'the grace of God changing their wild and untamed natures', and all this will happen when Christ comes to reign, and this is already coming to pass, he declares. It is a great prospect, this putting away of the enmity, this obtaining peace with God, with all demons and evil spirits and apostate energies made subject to Jesus. The Holy Spirit poured out everywhere and men everywhere changed. But the source of all this saving power is the love of God revealed in Jesus, suffering and enduring death for us, fighting our battles for us, uniting Himself to us in our afflictions, that we might be united to Him in the experience of victory, recapitulating human experience in the conditions of sin and death and overcoming these conditions in resurrection power, showing Himself to those who will but look to Him, and thereby leading all believers into fellowship with God. This is the will of God accepted, and in this bringing men back to God the purpose of the incarnation is achieved and the Father is satisfied with the only satisfaction His loving heart seeks, the loving response of His children.

DOUGLAS W. LOWIS

Notes and Discussions

NEW TESTAMENT STUDIES ON THE CONTINENT

FOR the fourteenth year in succession the January issue of the *London Quarterly Review* contains a brief survey of some of the more important books and articles that have appeared in Germany and France in the field of New Testament studies. With the outbreak of war the supply of all books and periodicals was cut off, and no one knows how long the interruption will last. The outlook for theology in Germany is serious, but not so grave as seemed to be the case a few weeks ago. It was then announced that all Universities in Germany had been closed with the exception of four, and of these Berlin alone had a theological faculty of importance. Since then several more have been re-opened, and at present according to the latest information the following Protestant theological faculties are in session, Berlin, Breslau, Erlangen, Göttingen, Jena, Königsberg and Vienna, whilst there is reason to think that Heidelberg also will be re-opened after Christmas. Meanwhile there has been some re-arrangement of chairs, and Professor Gerhard Kittel, of Tübingen, is temporarily at Vienna.

It is pleasant to observe one difference between the present situation and that of twenty-five years ago. At that time, partly as a result of German 'frightfulness', we heard in this country a violent denunciation of all things German. Some uninstructed preachers actually declared that German theology was the cause of the war! Many otherwise intelligent people vowed that they would never again open a book written by a German. This time such folly has not made itself heard. For this improved attitude of mind two reasons may be offered. First, it is widely recognized that the ignorant Nazi regime which has plunged Europe into war, with its puerile doctrine of Nordic race purity and its envenomed anti-Semitism, is hostile to Christian theology and to all those distinguished scholars who maintain that the teaching of theology should be free from political interference. Secondly, a good deal of the best German theological work in the last twenty years has broken away from the humanistic assumptions of the older 'theological liberalism'. But even when the reader dissents from the results at which a scholar arrives he can learn much from the facts which are marshalled, and draw his own conclusions from the material thus provided.

Two years ago we called attention to the progress of Gerhard Kittel's *Theologisches Wörterbuch*, then nearing the completion of the third volume, with special commendation of K. L. Schmidt's article on 'Ecclesia'. When war broke out nine instalments of vol. iv had appeared, containing among other valuable contributions Kittel's own article on 'Logos', those by Procksch and Büchsel (for the O.T. and the N.T. respectively) on the words for 'Ransom', 'Redemption'

and their cognates, and one by Strathmann on the words for 'Witness' and its cognates. Word has just come from Professor Michaelis, of Bern, that a tenth part has since been issued and that proofs have been corrected for the eleventh part. It is sad to think how long we may have to wait for the completion of this indispensable work of reference.

Yet this monument of co-operative scholarship suffered a blow a few months before the outbreak of war. We have already referred to the notable share taken in this work by Professor K. L. Schmidt, of Basel (formerly of Bonn). The *Basler Nachrichten* of May 12, 1939, printed a letter which had just been received from the publishers of the Theological Dictionary (W. Kohlhammer of Stuttgart), saying that as a result of Professor Schmidt's well-known sympathy with Karl Barth no further contribution from his pen could be accepted for this Dictionary. Barth's writings were forbidden to be published in Germany because of the anti-German attitude which he had taken up, especially with regard to the crisis of September 1938. Barth's friend and colleague was therefore dismissed from his engagements as a collaborator with Professor Kittel, who wrote a letter at the same time regretting the decision and thanking Professor Schmidt for his past help. Unfortunately, a number of articles which Karl Ludwig Schmidt had already prepared for this work are now unlikely to see the light. We can only hope that if, and when, the publication of this work is resumed, a less intolerant regime will be in power in Germany, and that politics will no longer overshadow the world of learning.

The grotesque side of Nazified University life was revealed in a long article in the March-April number of *Theologische Blätter*. Professor Hans von Soden of Marburg devoted seventeen columns to a devastating review of a pretentious book on the Gospel of Mark by a certain Herr Erich Winkel. He acknowledges that the book does not in itself deserve such a serious examination, but the reason for this detailed criticism and for its republication in pamphlet form is to be found in the honour with which this amateur dabbler has been treated because of his association with the so-called 'German Christian' movement. A man with no academic degree, whose interests have been Astronomy and Natural Philosophy, was entrusted with a lectureship in the New Testament in the University of Rostock and also nominated as University Preacher. Professor von Soden convicts this man of ignorance of Greek grammar and language, and shows his entire incompetence to handle the questions dealt with in the book. But the sting is in the tail. A footnote is added to say that as the review was going to press the news had come to hand that Mr. Winkel had been awarded the degree of Doctor of Theology by the University of Jena. 'I supply this information but have nothing to alter in my judgment!'

The same periodical reports the death on April 11, 1939, of Dr. Paul Wernle at the close of his sixty-seventh year. He became a Privatdozent at Basel in 1897, three years later was appointed Professor

of New Testament, and from 1900 he has been Professor of Church History. He is best known for his books and pamphlets, *Die synoptische Frage* (1899), *Paulus als Heidenmissionar* (1899), *Die Anfänge unserer Religion* (1901, 2nd ed. 1904) and *Die Quellen des Lebens Jesu* (1904, 2nd ed. 1905). The last two were translated into English, the latter by E. W. Lummis under the title, *The Sources of our Knowledge of the Life of Jesus* (Philip Green), and the former by G. A. Bienemann in the Theological Translation Library (vol. i, 1903, vol. ii, 1904) as *The Beginnings of Christianity*. English readers had their attention drawn by the author to an interesting difference between the two volumes in a note prefixed to the second. In the first volume Wernle derived the origin of the conception of the sacraments from Paul, and not from the earliest Christian community. In the second he presupposed the existence of the sacraments in the earliest Church, and even suggests that they are anterior to Christianity itself. On this point he acknowledged that he had accepted the arguments advanced by Bousset and Heitmüller. This gives piquancy to his *Jesus und Paulus* (1915) in which Wernle vigorously criticized the first edition of Bousset's *Kyrios Christos*. Bousset replied to this the following year in *Jesus der Herr*. They were old friends, war-time conditions made personal conference impossible, and both wrote with a feeling of distress that the importance of the subject should compel them to engage in polemics. The sorrows of war-time seem to have brought Wernle to a modification of his earlier Christological position, and this is even more clearly revealed in his book, *Jesus*, which was published in 1916. For the rest of his life his writings were devoted exclusively to Church History of the Reformation period and after, with special reference to Switzerland.

Some of us were first introduced to Wernle nearly thirty-five years ago by Sanday's two books of inexhaustible interest, *The Criticism of the Fourth Gospel*, and *The Life of Christ in Recent Research*. Here is a sketch of Wernle in his earlier period. 'Wernle alternately attracts and repels; he attracts by his real enthusiasm for that with which he sympathizes, by his skill in presentation, and his careful observance of perspective and proportion: he repels by aggressiveness and self-confidence.' What would we not give for Sanday's portraiture of the same scholar in the mellow autumn of his life!

It is a pleasure to refer to two publications in the present year by a German scholar who has many friends in this country, as the addition 'D. D., St. Andrews' on the title-page reminds us—Professor Martin Dibelius, of Heidelberg. His *Jesus* is vol. 1130 in the little pocket series 'Sammlung Göschen'. The chapter headings of this brightly written book are Jesus in History; the Sources; People, Country, Origin; the Popular Movement; the Kingdom of God; the Signs of the Kingdom; the Son of Man; Man's relation to God: the Enemy; Faith and Unbelief. *Paulus auf dem Areopag* is another valuable lecture published in the Proceedings of the Heidelberg Academy. Unlike many who have discussed Paul's Areopagitica—Harnack and E. Meyer

on one side, or E. Norden and A. Loisy on the other—Dibelius starts with an investigation of the meaning of the speech, and only then enquires about its historicity and its significance in Acts. The former he dismisses, regarding the speech as a composition of the author (not the editor) of Acts. As for its significance, this to Dibelius is only symbolical. 'The speech to the Areopagus became the symbol of Christian theology on the soil of Greek intellectual culture.'

Quite different is the judgment of Professor Otto Bauernfeind, of Tübingen, whose exposition of Acts has recently appeared in *Theologischer Handkommentar zum Neuen Testament*, the series in which F. Hauck has already expounded Mark and Luke, Oepke Galatians, Michaelis Philippians, Büchsel the Johannine Epistles and Hadorn the Apocalypse. He points out the strain of natural religion in Romans i and ii, which comes near to the argument in Acts xvii. He hesitates, however, at the syncretistic identification of the Zeus of the Aratus quotation with the God of revelation. Would Paul's hatred of the impurity of idolatry have allowed this? Yet the quotation is controlled by declarations of Scripture. On the whole, Bauernfeind thinks, we should assume that Luke had good information about the address and that his vivid imagination heard Paul deliver it as though he had himself been present. This new commentary on the Acts seems, on a first rather hasty reading, to be competent and reasonable. The writer is alive to the difficulties raised by critical enquiry. But he does not suffer from that historical scepticism which is the plague of so much that has been written on the Acts.

During the year two fresh instalments of Bultmann's commentary on St. John have come out, bringing the exposition down to xii. 19. Even when the line of interpretation fails to convince the reader he must be impressed by the clarity of the exposition, and the fullness of material provided in the notes. We shall await with impatience the remaining parts of this commentary. Two other recent publications dealing with the Fourth Gospel call for notice. Though written in German both came from regions beyond. Professor Kundsin, well known from his earlier works (*Topologische Ueberlieferungstoffe im Johannes-Evangelium*, 1925, *Das Urchristentum in Licht der Evangelienforschung*, 1929 and *Autopsie oder Gemeindeüberlieferung* 1935) has just published *Charakter und Ursprung der johanneischen Reden* (Riga, 1939). This brochure of 116 pages examines the style of the Johannine discourses, considering that of the didactic addresses and that of the dialogue, and giving special attention to the 'I am' sayings. Next the words characteristic of the Johannine message of revelation are examined and compared with their use in contemporary religious documents. After that the origin of the 'I am' sayings is sought in the early Christian experience of 'revelation'. The theory which Professor Kundsin advances may be summed up as follows. The chief roots of the specifically Johannine religious thought are to be found in some primary words, 'revelation-words', in which the supratemporal Christ speaks to His disciples, e.g. 'Fear not, it is I', 'I

who speak to you am He'. These sayings of Christ were inherited from the primitive age of mighty Christian experience, and the revelation of Christ which they contained was the impulse that led to the formation of the 'spiritual Gospel'. It is uncertain whether the Gospel was written by the man who received these revelations from heaven, or by his spiritual successor—probably the latter. With these as his nucleus the Evangelist had to develop his Gospel in two directions, (1) fresh narrative material, (2) a certain interpretation of the world in terms of God and salvation, which could be organically connected with the 'revelation-words' of Christ and expand them into doctrinal discourses. (1) The narrative material could be found in three ways: (a) personal recollections of eye-witnesses; (b) the free use of Synoptic motives and the development of other written accounts. Kundsin favours the suggestion of Goguel and others that one of the sources gave prominence to the brothers of our Lord, and described the journeys which Jesus made to Jerusalem for the feasts, as also a longer visit to Jerusalem and Judaea. (c) In the third place he posits traditions cherished in local churches of incidents in the life of the Baptist and of Jesus which were supposed to have happened in those places. (2) The contemplative and doctrinal development of the discourses of Jesus consists in a mingling of the words of Christ with what we are accustomed to describe as the Johannine view of God and the world. The Evangelist's great achievement was to group the leading ideas of primitive Christianity—Messiah, Son of God, Sin, Redemption, Death, Judgement, Resurrection—around the central idea of Eternal Life, and thus to give them a new interpretation. This new 'Gnosis', together with his possession of the revealed words of Christ, was probably the main reason why the Evangelist felt himself called to fashion a new Gospel so different from the Synoptics. In conclusion Kundsin offers some explanation for the theological differences which have been traced between the Gospel and First Epistle of John, though their spiritual relationship is so close that he himself accepts identity of authorship.

Very different is the book published in Sweden by Ernst Percy on the origin of the Johannine theology, *Untersuchungen über den Ursprung der johanneischen Theologie* (Gleerupska Universitetsbokhandeln, Lund, 1939). This book of 350 pages is an expansion of an inaugural dissertation for a licentiate, first prepared some ten years ago. It was obviously written at a time when Lidzbarski's German translation of the sacred books of the Mandaean sect had led Bultmann, Bauer, Odeberg and others to place far too high an estimate upon these writings as a contemporary source for studying Gnostic parallels to the Fourth Gospel. Burkitt and Lietzmann exposed the late date of the passages referring to John the Baptist, and proved that any scriptural influence showed dependence upon the Peshitta version of the Syriac Bible (c. A.D. 411). Most scholars now recognize that, however interesting many of the parallels to the Fourth Gospel undoubtedly are, we must allow for the Christianizing of an oriental

Gnosis in these writings rather than look for a gnostic foundation for primitive Christianity. Herr Percy, however, thinks it desirable to bring out these parallels, since they exist. His book is divided into three parts, the Dualism, the Saviour, the Salvation. Under the first the contrast between light and darkness, truth and falsehood, and the two worlds and the two classes of men, are illustrated from Mandaean and other Gnostic writings, and where possible from Old and New Testament books. Very much the same method is followed in illustrating the Johannine doctrines of the Saviour and of Salvation. In spite of the mass of illustrative material quoted from the Mandaean books the author decisively rejects any theory of Johannine dependence. Indeed this conclusion makes one wonder if this useful book would not have gained in value if most of the Mandaean quotations had been omitted. The only justification for their presence is to be found in the sub-title, 'a contribution to the enquiry into the rise of Gnosticism'. We entirely agree with most of the judgements expressed by Dr. Percy regarding the originality of the ideas expressed in the Fourth Gospel, though we should admit that the actual terminology of the Gospel has been influenced to a greater degree by contemporary religious vocabulary.

Four parts have come to hand out of the six which form the 1939 volume of *Theologische Rundschau*. Professor W. G. Kümmel of Zürich completes the survey of Textual Criticism and the History of the N.T. Text, 1914-1937. This valuable review takes account of the discussions raised by recent important discoveries of papyrus-texts. An article by Harald Diem of Talheim deals with 'The Eschatological Problem in present-day Theology'. This is not without special interest to New Testament students.

In closing, we may turn from Germany, Latvia and Sweden to France. M. Hubert Pernot is already known for his linguistic theories about the Greek of the New Testament. *Recherches sur le Texte Original des Évangiles* (Paris, 1938) is the fourth volume of 'Collection de l'institut Néo-Hellénique de l' Université de Paris'. It is a strange book. For one thing the accentuation is unique and may be explained by a remarkable preface on the subject. It is not a systematic book, but consists of some brief notes on the principal MSS. and versions, and critical editions of the Greek text, on the relation of New Testament Greek to modern Greek, and other such matters. The greater part of the book is occupied with chosen passages, of which the Greek text in all Synoptic Gospels is given. Then follows a series of notes, with full textual apparatus and detailed comments. The writer's main inference seems to be that expansion as well as harmonization has taken place in the text of all the Gospels. The closing chapter gives the text of all the Gospels. The closing chapter gives the text of the 'Fragment of an Unknown Gospel', edited by Bell and Skeat, with notes and comments by Pernot.

W. F. HOWARD

JOSEPH CONRAD: 'A DEDICATED SOUL'

IT seems almost incredible that more than fifteen years have passed since I was startled one afternoon by the newspaper placards bearing in bold black letters the brief announcement, DEATH OF CONRAD. To be exact it was on August 3, 1924, and I can now feel the chill that struck me, through that day. Some years before, I had come under the spell of Conrad's pen, but I knew very little about him beyond the fact that he was a naturalized Pole. Then it was that I began to collect his works and books about him, and a brave show they make. Twenty-two volumes in the Standard Edition gather up his life's work and a marvellous memorial they are to one of the most extraordinary men of whom I have ever heard. 'Extraordinary' is a word often lightly used, but there is really no other that will serve to describe this man and now that it is possible to view his work in perspective it becomes more bewildering than ever. Time does not diminish the glory; it only serves to deepen the mystery.

Apart from his own works there is no single memorial which is worthy or can be regarded as final. There is much accumulated material but it is scattered over many books. Jean Aubrey, his friend, issued two bulky volumes entailing a vast amount of research which is indispensable to any student, but it is mainly a collection of Conrad's own letters. In addition, there is a very valuable introduction dealing with the period prior to the publication of his first book, *Almayer's Folly*, but the record of the subsequent period is very fragmentary. His one-time collaborator, F. M. Ford, has given us what is frankly a personal impression merely. Two books have come from the pen of his wife, Jessie Conrad who died a little while ago. The first, *Joseph Conrad as I Knew Him*, was published soon after his death in 1926 and is a loving tribute. We have interesting glimpses of the peculiarities of the great man, glimpses which are intimate and tender but nothing more.

The second, *Joseph Conrad and his Circle*, published in 1935, was to me a great disappointment, and only serves to show how unequal she was for the task she had set herself. Richard Curle, Hugh Walpole, Ernest Bentz, Arthur Symons, R. L. Mégraz and others have given us studies of some of his works or told again the story of the outstanding features of his life. But he still remains, amongst us but not of us—a profound mystery. Whether the day will ever come that some mind and heart great enough for the colossal task will really gather up all the scattered fragments and tell us the whole story, remains to be seen. But it must be done soon as time is passing and there are many contemporaries whose memories must yield their contents before it is too late.

Until then one of the most wonderful records of achievement in the annals of literature remains untold. The outline of the story is bewildering enough in itself, but there are large spaces to be filled in. Born in Poland in 1857, he went with his father into exile in 1862. By the

time he was thirteen he had lost both father and mother. In 1874, obeying a mysterious impulse, he went to sea, and in May 1878 landed for the first time on English soil, knowing only a few words of the English tongue. He was then nearly twenty-one. He was naturalized in 1884 when he became a Master in the English Merchant Service. Again following another mysterious impulse, he began to write a novel, adding chapters from time to time during some years of wandering about over the seven seas. Now let us take full account of the following fact; it was in the year 1894 in the month of June that, having finished the book, *Almayer's Folly*, he decided to send it to a publisher. That is, he was thirty-six years of age when, lonely and unknown to the world of letters, this seaman made his great adventure, his mind quite open on the question whether he would ever write another book. As far as he knew himself and his own purpose he was and would remain just a sailor. Had *Almayer's Folly* been declined, the probabilities are that Conrad would never have written another book.

Joseph Conrad died when he was not quite sixty-seven. His literary life, therefore, was limited to about thirty years of toil, and during that period he produced a succession of works which have won the suffrages of some of the finest minds; and almost throughout he was both struggling with a foreign language and against physical weakness.

A little while ago I picked up a copy of a booklet published two years after his death, written by R. L. Mégruz, entitled, *A Talk with Joseph Conrad*, the opening sentence of which is one of the most illuminating things I have ever read of him: 'I think Joseph Conrad was a dedicated soul. Employing two words favoured by Conrad, it may be said that the *piety* of his creative purpose is almost *monachal* in its austerity. As smoke proclaims a fire, great art is evidence of spiritual hunger and of the immolation of the self. The goal is not other than the mystic's goal of knowledge and peace. But the road is different and the fruit.'

This is profoundly true. Conrad was a soul dedicated to a task which was pursued relentlessly. And yet the pursuit was not easy and the spirit often failed but as often rose again to its task. His letters show how over and over again he was nearly defeated and yet in spite of suffering and discouragement and in the early days poverty, he toiled on until at last he won, and recognition came.

Never shall I forget the reading of *Nostromo*, his longest and greatest work. It was not an easy task. At first I was bewildered and frequently lost the thread, but at last the grandeur of the whole conception burst in upon me as though the sun had suddenly risen upon a wide landscape. Now concerning the writing of this book Conrad has something to say in *A Personal Record*, which is profoundly moving and illuminating: 'All I know is that for twenty months (1903-1904) neglecting the common joys of life that fall to the lot of the humblest

on this earth, I had like the prophet of old "wrestled with the Lord" for my creation. . . . These are perhaps strong words but it is difficult to characterize otherwise the intimacy and strain of a creative effort in which mind and will and conscience are engaged to the full, hour after hour, day after day, away from the world and to the exclusion of all that makes life really lovable and gentle . . . a long long desperate fray. Long! I suppose I went to bed sometimes and got up the same number of times. Yes, I suppose, I slept and ate the food put before me, and talked connectedly to my household on suitable occasions. But I had never been aware of the even flow of daily life made easy and noiseless for me by a silent watchful tireless affection. Indeed it seemed to me that I had been sitting at the table surrounded by the litter of a desperate fray for days and nights on end.'

Here we have the confession of a superb artist whose letters should be read by every man who is on the point of giving in, because he thinks that life is too strong for him. And then we discover the secret, in a pious austerity which is the hallmark of every dedicated soul. Every man who has done anything worth while in life could say, 'This one thing I do'. The work which leaves his hands is always stained by the sweat of toil and the blood of an utter renunciation. And such work alone stands the test of time and is worthy to live. It is eternally true that the artist is a drudge. Therefore, 'Blessed be drudgery'.

W. LORNE CORNISH

A TONIC FOR BIBLE READING¹

IT may be permissible to-day to recognize, and even to register, an appreciable distinction between a reader of the New Testament and a student of it. Though there is a common element in their need for guidance, there is also a difference. Whenever, therefore, those who deplore the general decline in the reading of Holy Scripture discover a teacher, who at the same time can allure and instruct the reader and re-assure the student in his possession of the rich harvest of his more critical study, they rejoice as those who find hidden treasure. We imagine that something of this kind of satisfaction may become known to those who make frequent and careful use of this book. Primarily intended as a reader's *Guide*, it is compact and arresting enough for that purpose. Nevertheless students, especially students of yesterday who to-day are busy teachers or preachers, will find few volumes so stimulating and efficient for use as 'refresher' courses of reading. There is very little of discussion in it. Confusing details are wholly absent. Ascertained results of accepted authorities in critical and exegetical scholarship abound. These are offered as at least working hypotheses which the average reader may use with confidence.

¹ *The New Testament—A Reader's Guide.* By The Very Rev. C. A. Alington, Dean of Durham. (G. Bell & Sons. 5s.)

Such readers will be at once arrested by the arrangement in the order of writing of the books in the library which constitutes the New Testament. The Pauline epistles are to be read, in most cases, before the gospels. This for the simple and natural reason that they were written before the gospels. The evidence in favour of this order is wisely collated in admirably summarized 'Introductions' to the New Testament literature as a whole and to its separated portions. These are supplemented by a presentation in clear outline of the historical and geographical setting in which the New Testament appeared and its values were discerned and its authority defined. Whilst it is not for a moment suggested that there is any one 'right order' which the reader is bound to follow, the gain of presenting the books in something like the order in which they were written and circulated is shewn to be of definite importance. To recognize, for instance, that the Gospel was preached and its redemptive message experienced, for at least a quarter of a century before the earliest gospel appeared, inevitably leads the reader to a fresh orientation regarding the significance of the apostolic epistles. And the fact that it was only at a later stage that many of those who had known Christ as a transforming source of moral and spiritual renewal received the portrait of Him presented and preserved in the gospels results in significant changes in methods of estimating the growth and development of Christian truth.

In places where more recent study offers theories which afford illumination of problems still debatable concerning dates and origins both reader and student will find discriminating preferences carefully balanced. For instance, in regard to the obscurity attaching to the significance of the Pauline writings known as 'the Epistles of the Captivity' Dr. Alington gives sympathetic attention to the claim that their origins may be more satisfactorily associated with an imprisonment of their author at Ephesus rather than with that at Rome.

At the same time, the volume is mainly a systematic commentary on each Book, chapter by chapter. The text is not printed. But as the careful reader of it proceeds and finds himself pulled up by statements which constrain him to pause and ask for an interpreter of text and context, he finds his 'guide' close at hand with clear, often crisp, comments and suggestive explanations of exegetical, critical or practical value.

The usefulness of these brief, but not too fragmentary, 'notes', is enhanced by a full and wisely constructed *Subject Index* prepared by Canon Mayne. Its headings and sub-headings present a survey of New Testament teaching on faith and conduct, with direct references to relevant passages in Dr. Alington's commentary, which afford immediate help to teachers, ministerial or lay, responsible for expository work in any of its manifold forms. We attach considerable value also to two at least of the four Appendices. These present the controversial topics of 'Orders' and 'Holy Communion' simply as they lie in the complex structure of the New Testament before their transfer

to that much more complex texture of historical and ecclesiastical development. For this primary reference to ultimate origins is increasingly worthy of honest appreciation by reader and student alike before later assumptions confuse fundamental issues.

Our author selects a happy metaphor, easily accessible to the Dean of a great cathedral, in order to indicate his purpose in writing his book. He considers that 'he has no need to give opinions of his own; his duty is merely to introduce the reader to something incomparably great, and to allow the great Book to speak for itself, and to be at hand, like some verger who knows and loves his church, to answer such questions as the visitor may wish to put and his knowledge may enable to answer'. It is sufficient commendation of this attractive and most reasonable volume to say that the Dean may be congratulated upon the spirit, the skill and scholarly understanding with which he has fulfilled his office.

FREDERIC PLATT

PROTEST OF A TORMENTED GENIUS

WHAT is Man? Is he an animal run to brain? Is he, as the great Pascal said, the glory and scandal of the universe? Modern man is certainly a rebel and a puzzled one at that, turning savagely upon most of the old comfortable assumptions about himself. He realizes vaguely the truth of the old saying:

'After all is done and said,
The heart still over-rules the head.'

Using our modern jargon we may say that psychologically the diagnosis of the trouble to-day is to be found in the abnormal development of mind at the expense of heart. For the moment let us ignore the obvious question—What sort of heart? Is it to be the aboriginal heart of Rousseau and 'the noble savage', or the humble contrite heart of the true Christian, or what?

Reaction has now come, swift and perilous. Immensely powerful instincts and emotions begin to take control. Reason and ceaseless self-cultivation will not do, they cannot reconcile head and heart. Rebel man has grown sick of that old old quarrel, that fierce dispute. Modern life and modern literature reflect all this, as we know to our cost. No wonder that Mrs. Grundy and Thomas Bowdler have been shewn the door. Inside the great house of life people are absorbed in power-politics, personality problems and all manner of frantic efforts to 'cleanse the stuff'd bosom of the perilous stuff that weighs upon the heart'. But the Christian man in these strange times will always be quick to recognize 'a soul of goodness in things evil'. He will beware of that artificial simplification of our problems, that tendency to label his fellows as being either dazzling white or inky black.

Consider, for instance, that great tortured soul, the late D. H. Lawrence, with his passionate protest against the uglification and

mechanization of our modern life. Without reading through all his works, still less all the mass of writing about him since his untimely death, one still has the firm conviction that it simply will not do either to regard him as a sex-ridden degenerate or on the other hand as the supreme writer of our age. Why was it that, as he put it in one of his letters, he felt like exploding in a final blaze of denunciation against everything and everybody? Was he demon-driven at the last, his frail house of life so pitifully divided against itself? Why that terrible cry from the heart—'This love, so full of hate, has hurt us so'? Let us be always eager to believe the best. There must have been something wonderful about a man who could cast such a strange spell upon multitudes of thoughtful, decent-minded people. It may well be that here was a man who had a prophetic message for his day and generation.

For myself I confess to an intense personal interest in D. H. Lawrence. Not that I claim to have known him personally; indeed, so far as I know, we only met once, for a few minutes on the Continent. But there were certain coincidences and happenings that left a vivid impression on my mind. We were born within three months of each other, began to teach in about the same year, and long afterwards I happened to live for a time in his home-village. Although I never saw him there, I did hear a good deal about him from people who knew him well. They spoke of the undoubtedly Puritan strain in his make-up, his intensely eager spirit, his marvellous kinship with all Nature, his passionate love of flowers, trees and birds. A village poet and artist if ever there was one.

Oh the pity of it! To think that such a man, endowed with such exquisite sensitiveness, such imaginative insight, should create a sort of private hell for himself, and should call it . . . what? A new religion? What a magnificent Methodist preacher he would have made! For, however strange it may sound to many good people, he was intensely religious, a prophetic genius who wore himself out, raging against an industrialized, mechanical society that, under a veneer of 'religion', threatened to crush the individual soul and trample all beauty underfoot. He savagely repudiated all conventional religion and failed to recognize the real thing in those humble souls who really do form the 'Church within the Church', the 'Church in the distance', as Kierkegaard called it. So, in ever growing despair, he wandered, seeking rest and finding none, some final reconciliation of head and heart, some mystical merging of intellect and feeling in a deeper reality. The 'dark gods' to which he turned answered not, their rites long forgotten amidst the shade of old Etruscan cypresses or buried mysteries of ancient Mexican Indians. His flaming protests against the sickness of our modern civilization became ever wilder. He mistook decent reticence for hypocrisy; and as one critic has suggested, that pre-occupation with sex was perhaps only the dressing-up of a hyper-sensitive nature in the showy trappings of a forced masculinity.

We shall do well to listen to his message, a shrill but passionately sincere protest against real and intangible evils. Stuffing the head and starving the heart; that is a crude way to put it, but it does indicate, I think, the essence of the trouble. Already in this new mental climate we are conscious of a growing revolt against mere 'cerebral activity', or, as Wordsworth expresses it, 'the quick turns of self-applauding intellect'. The starved heart is a real and terrible danger, all the more so as it manifests itself in so many subtle ways. To reconcile heart and head, that is our sore need. Modern man must somehow achieve a new unity, a new wholeness of thought and life. There must be, there is, a religious answer to what is really a deep religious problem.

The Psalmist declared: 'I will run the way of Thy commandments, when Thou shalt enlarge my heart'; and again: 'Unite my heart to fear Thy Name.' Enlargement of heart; integration of personality; the single eye, the undivided heart—these are but different aspects of the one open secret, the dedicated spirit touched to finer issues by the forgiving love of God.

CHARLES GIMBLETT

THOMAS MORE

THE word 'great' has suffered a degeneration more symptomatic of our time than almost any other in the English language. Meteoric film and stage actors, salesmen, bookmakers, showmen, and even millionaires, receive the word; but unfortunately it is third-rate writers who call it forth most often. The critics who use this word so freely seem to have forgotten what it means when applied to a work of literature or art, judging by the number of 'great' books that appear every year. Having said as much, the charge of exaggeration can be set aside in submitting the judgement that Dr. Chambers' *Thomas More* is very near to the ideal of a great book. It has everything that makes for an enduring biography: a clear style, an architectonic form, and a balanced and impartial spirit. Evaluations of style vary with the tastes of the reader; but to the present reviewer, Dr. Chambers' mode of utterance is akin to *music*: it has the lilt, the balance, the proportion, and the growth of musical phraseology, and falls upon the mental ear like the memory of a finely-wrought *Fantasia* of Bach. Seldom, throughout a long and involved work, does he strike a jarring note, nor anticipate a climax, nor fail to round off a difficult cadence.

But the most difficult task for a biographer—especially of so complex a character as More, in so complex a setting—is to create a form wherein the events of his subject's life are enshrined as a unified whole: the architectonic of literature. Dr. Chambers has succeeded in this task, and has produced a form both satisfying and impressive. The character of More is presented in such a way that its objectivization grows within the mind of the reader, until his own personality is submerged in it.

In his approach to the problems of More's life, Dr. Chambers has had two advantages: first, he has studied More for over half a lifetime; and second, he is possessed of an exceptional impartiality of mind. This impartiality makes his evaluation most important; for a certain amount of prejudice has surrounded More on the subjects of persecution for heresy, and inconsistency. He deals judicially with both charges, and his subject emerges unscathed.

In the first case, he proves that More did not persecute for heresy, and shows that there is no reputable evidence that he did, beyond two examples which are coldly criticized and rejected. The charge of inconsistency is more subtle; but it is completely answered. Why, it is asked, did More advocate certain principles in *Utopia* (such as the toleration of all beliefs) which he failed to advocate in life—for it is clear that although he did not persecute heretics, he certainly hated heresy as the worst thing in the world and the root of all dissensions, and would have suppressed its public teaching as anarchical. Dr. Chambers points out that his apparent contradiction has come about through a misunderstanding of the purpose of *Utopia*, plus an ignorance, until very recent times, of More's other works. The object of *Utopia* was to hold up a mirror to the degraded state of Christendom at that time by comparing it with what a State based upon mere natural religion could attain. 'If,' says More in effect, 'these *Utopians* with only the fundamentals of natural religion behind them achieve a great and peaceful civilization, how much more you, who have the revealed truth of Christianity, could achieve; and, by comparison, how great is your degradation!' In creating, then, a pagan community such as *Utopia*, More was obliged to postulate certain conditions that he would have utterly rejected in an enlightened Christian community. Furthermore, it is profoundly significant that insofar as the *Utopians* did accept certain fundamental beliefs (on natural grounds) such as the existence of God, those who denied were punished. On this, and many other important points, Dr. Chambers argues a consistency and steadfastness of purpose in More from first to last.

It is the business of criticism to hold the scales—to find reason for blame as well as for praise. But it is difficult to discover anything in this great labour of love, this life's work of a scholar and artist, that merits other than praise.

ROBERT HAMILTON

THE PRONUNCIATION OF HELLENISTIC GREEK

It is difficult to obtain any certain guide as to the pronunciation of ancient languages, but some guide can be obtained from the Semitic languages in contact with the Byzantine Empire as to the pronunciation of two Greek letters. τ can hardly have been a true dental, pronounced with the tongue actually touching the teeth, nor can κ have been the equivalent of the English *k*. Greek words taken into Arabic, of which there are a number, do not have τ represented by

the dental *t*, but by the palatal *t*. This is similar to the transliteration of modern English *t* into Hindustani, where the back palatal (cerebral) letter is used instead of the dental. More interesting is the transliteration of *κ*. This is represented, not by the palatal *k*, which exists in the Semitic languages, but by the letter produced by closing the throat by the very back of the tongue, *qaf*, usually represented in Roman letters by *q*. For example, we have *magnatīs* (magnet), with the back *k* and the palatal *t*, *usqūf* (episkopos), which also shows the shifting of the *p*, *musiqī* (music), *qaisar* (kaisaros), and many others. The inference appears clear that the Greek letter *κ*, at all events in later days, was not the equivalent of the English *k*, but pronounced further back, as a decided guttural.

W. MACHIN

RALPH STOTT, THE APOSTLE TO THE INDIANS IN SOUTH AFRICA

SEDOM a missionary after spending fifteen years in the home ministry, returns to the mission field when he is over sixty years of age. Rev. Ralph Stott, of the Wesleyan Methodist Missionary Society, went to Ceylon in 1829 and returned in broken health in 1847. In 1862 he returned to South Africa to work among the Indian coolies who were pouring into the country by every boat. In Ceylon he had been a missionary among the Tamil people, and on January 6, 1862, when his boat anchored off Durban, the first people to come aboard were eight Tamil boatmen. Stott wrote: 'They were astonished when I began to speak to them in their language, and wanted to know where I came from that I knew Tamil. I told them who I was, and where I came from, and why I had come, and then began to preach Christ to them. They listened with great attention and expressed their pleasure at my coming among them. . . .'

Since 1860 'indentured' coolies had been arriving in Natal to develop the great sugar plantations running for hundreds of miles along the coast north and south of Natal. The first batches had come from South India, but soon they began to arrive from all parts of India. Stott may well have been appalled at the magnitude of his task, but he was first and foremost an avengelist and a great lover of souls. In Ceylon it was said 'he was not a man to neglect an opportunity to do good'. In his early ministry at Point Pedro he met a lad whose bright eye attracted him. Permission was given for him and his playmates to come to the residence of the missionary and receive the rudiments of English, and Mrs. Stott taught them. In 1834 when the Stotts were transferred to Trincomalee, this lad, whose name was Vyramutti, determined to follow them. He became one of the family, and was baptized in 1837 and became Richard Watson. It was said of him that 'there was an impression of a Christian home on the man, then made, which was never erased'. He became one of Ceylon's most effective Native Ministers.

In Ceylon Stott's zeal for evangelism sometimes brought him into conflict with his colleagues on questions of policy. But in 1840 he went to Batticaloa, and found a sphere where he could carry out his principles to excellent effect. A revival followed, a new church was built, and soon he was carrying the gospel to wild and shy aboriginal people known as the Veddahs, many of whom were baptized. At the end of the first year Stott wrote : 'The manner in which God has manifested himself among this people establishes me more than ever in the opinion that the simple preaching of the Gospel, accompanied by the power of God, and that alone, will eventually overturn Heathenism. Other means are useful as auxiliary; but in the preaching of the Gospel we have the great weapon which is to disperse the powers of darkness. By the blessing of God, I intend to give myself more than ever to this important work. Experience teaches me that I have spent too much time in simply pulling down Heathenism, and too little in simply preaching Christ. I see that coming to the point at once, and proclaiming in the name of my divine master "Man! thou art a sinner; but Jesus Christ came into the world to save thee!" has more effect than the strongest arguments against Heathenism. Human reason may say otherwise, but the simple truth is powerful: it not only convinces the understanding, but also touches the heart.'

In Natal the preaching of Christ was the only weapon in his hand, for he had no helpers, and he found that even this weapon was blunted by the babel of tongues spoken among the immigrants. But by September, 1862, he was able to write : 'I am thankful to say that I have now such a knowledge of Hindustani as to be able to talk and read to the men of N. India. I find we have men from Calcutta, Delhi, Lucknow, Benares, and other parts of the North, all speaking Hindustani: so I am now able to proclaim the Gospel to all the coolies.' Stott acquired a knowledge of other vernaculars, and reported that he had in his congregation 'men and women from Madras, Bangalore, Trichinopoly, Madura, Malayalim, Bombay, Hyderabad, Masulipatam, Juggernaut, Calcutta, Delhi, Lucknow, Benares, Allahabad, Lahore, Nepal, etc., etc.' He appealed for a colleague, and specified that he must have the gift of languages, and the ability to do plenty of rough riding.

His letter clearly shows that he did plenty of rough riding himself. On August 9, 1866, he wrote : 'One Sunday morning, finding that I had a hard day's work before me, I commenced early, and preached to six different parties located on six different parts of the same estate, extending eight miles. Finding I had still daylight and strength I rode ten miles to another estate and assembled the coolies immediately. After tea the owner wished me to preach in English to his family and others employed on the estate. I did so, and I trust not without benefit. . . . On Tuesday I reached home well and strong. I am thankful I can bear riding and continuous talking so well. I pray that I may not labour in vain. I believe I do not.' But that Stott was not a man who relied entirely upon his tireless energy and ceaseless

activity is clearly shown by the next words in the same letter. 'If I knew all their languages perfectly, and could confound their arguments, and show the folly of their sophistry, and could command all human eloquence, and bring to bear on truth all knowledge, and could preach daily to all with all human power, it would all be in vain without the light and life-giving influences of the Holy Ghost. Without this no sinner can be awakened, no soul saved. How shall we command these influences? I see no way but fervent prayer, mighty faith in the promise, power, fidelity of God in Christ, accompanied by an entire consecration of body, soul, time, all to God. May the Lord help me so to live, so to pray, so to believe.'

It may seem that the results of Stott's labours were very meagre. After his death in 1880, there were only thirty-eight Indian members of the Wesleyan Mission. But numerical returns are least instructive as indicating the extent to which work done has been successful, and not a few Hindus returned to India from Natal to bear witness for the Christ they found there. This hope seems to have animated Ralph Stott, for he wrote: 'I feel I am studying for all India and preaching for all India.' And again on January 21, 1870, he wrote: 'The seed sown will not perish; but will spring up, and bear fruit unto eternal life. Some of it will spring up here. Some will be carried to India, not by the wind or the flood, but in men's hearts, and will spring up and come to maturity, and shake its seed into fresh ground, and thus spread and increase.'

There is at least one striking example that Stott's hopes were not entirely unfulfilled for in the following year (1871) a letter reached the Mission House from the Rev. Samuel Dalzell, of the Mysore Mission, which ran: 'We have lately had the pleasing duty of baptizing a whole family, a man and his wife and four children. These are the fruits of our Coolie Mission in Natal. The man has recently returned from Natal, and brought with him a letter of introduction from Rev. R. Stott, commanding him to our care, and stating that if he had stayed a few weeks longer in the colony he would have baptized him there. The man had good characters from his employers, and a good knowledge of Christian doctrine. After a few weeks' trial we did not hesitate to receive him amongst us. Our Native Missionary, A. Samuel, assisted me in administering the rite, and the whole service was of a solemn and interesting character. There are two other families connected with the one mentioned above and whom we expect soon to join themselves to us.'

Time only helps us to realise the significance of such a message; and it was often in strange and unexpected ways like this that the prayers of the Home Church for the conversion of India were answered. The events referred to in this letter may be briefly told. Muniswamy, a member of one of the criminal tribes of South India, went to Durban in 1861. Here he became an overseer in the municipality. As he came from the Tamil country, he often listened to the preaching of Ralph Stott, and had many conversations with him. He at length

promised to become a Christian when he reached India, and carried back with him a letter from Ralph Stott to Thomas Hodson, the chairman of the Mission in Bangalore. He was baptized, and took the name Punyadas. For several years he was lost sight of, until one day a missionary on tour met him selling spices at Chikmagalur, one of the large market towns of the Mysore State. The Mission had no worker there, and Punyadas was asked to become a scripture colporteur there. He undertook this work with great success, and many Bibles, and portions were sold. This, and the baptisms that followed, were the beginnings of the work in the circuit where the present writer has been labouring. Punyadas set to work to win some of his own caste people, and a little Christian community came into being at a place called Bommanhalli. Writing of this strange story, one of the Mysore Missionaries said: 'There is a providence in Missions. God over-rules events which are often commonplace enough, for the spread of the Gospel. He makes openings, provides means, raises up men, and prepares instruments for carrying on his gracious work among different classes of people.'

It seemed that the Tamil Coolie Mission was in danger of being given up, and Stott wrote in 1873: 'If you had given it up, you would have committed a great sin against thousands of coolies in Natal, and that are coming, and against the whole of India. I was determined not to be a partaker in your sins, I would have laboured on whether you stood by me or left me to my fate.' He instanced the baptisms that had taken place in Mysore, and also mentioned people who had gone to Calcutta. He also stated that he had baptized twenty-nine people in Natal, and had opened two schools. He also spoke of the help he gave in other Mission work, and especially the access which he had to the families of the European sugar planters, and of the opportunities for prayers and services which he had with them.

As the years passed by there was little waning of Stott's activity, and his care for the souls committed to his charge. He continually reported the arrival of more coolies. In 1875 he described two journeys to the extremes of his circuit. 'On one journey I was out six days, travelled over a hundred miles, and crossed sixteen rivers and brooks twice, all impassable in a flood. In my second journey, I was out eight days, travelled over 130 miles, crossed seven rivers.' In the same year he wrote he was still strong to labour, and that riding was no trouble to him. 'I have returned from a journey of 150 miles on horseback, and am no worse for it. My greatest trouble is leaving Mrs. Stott so long. She is nearly seventy-nine years old and is getting very feeble.' In 1877 he wrote: 'I shall be seventy-six on the 9th of November, and ought to pull up and have rest; but I cannot allow these thousands of Indians of every part of the country to die for lack of knowledge while I can ride and think and talk.'

In 1877 he secured a piece of land, and built a church for £235, of which the Indian Christians in Durban collected £120. In the next

year, he completed another tour of 150 miles and wrote: 'I must pull up soon. I am just finishing my fiftieth year as a Wesleyan Minister, and in November shall be seventy-seven years old. Men are now pouring in from Madras.' At the end of the year he wrote: 'I begin to feel I must pull up soon, and that you will make provision for carrying on the Mission. I am seriously thinking of making a request to become a supernumerary next conference.'

He did not, however, pull up until his death in 1880, and his apostolic work was carried on by his son, the Rev. S. H. Stott. Simon Stott was born in Ceylon, and returned there as a Missionary. He was called to South Africa to help his father in 1865, but was taken into the Zulu work, and forgot most of his Tamil. He worked among the Indians until his retirement in 1906. Fortunately, our Mission were not left to carry on this tremendous task alone, for in 1877, an Anglican Vicar began to take steps for the evangelisation of the Indians. Later, when the Bishop was at a loss for a priest to take charge of the Indian Mission, Dr. Booth, a Government surgeon, who had acquired a large and lucrative practice among Europeans, volunteered for the work. His work had brought him into touch with the newly-arrived Indian immigrants, and he had been moved with pity when he saw them arriving in a new and unfriendly country. After a short time in India, and a theological course in England, he was ordained Deacon in Durban in 1883, and his work among the Indians was supported by the Society for the Propagation of the Gospel.

Thus the work of Ralph Stott is being carried on, and to-day there is a Protestant Indian Christian community in Natal of about 3,000, a flock which has been gathered and held together in spite of great difficulties; difficulties explained partly by the unfortunate status of the Indians in South Africa, and the change they undergo in the land of exile.

N. C. SARGANT

Editorial Comments

END OR BEGINNING?

This is a passionate appeal to you to read a book, not because it is interesting or well-written or even informative, but because it is vital. No one can doubt that the present state of Europe, indeed of the whole world, marks the end—of something! There are those who believe that civilization is dying and that man cannot escape a grim death in the jungle. There are others who think that, in this desperate pass, he may fight his way through to a new and nobler way of life. The fact seems to be that the issue is still undecided and now is the final hour of settlement. Neither Hitler nor Stalin but rather the ordinary citizen is the man of destiny. In his reluctant hands lies the future of the world. That is the new line of approach taken by Clarence Streit in his book, *Union Now*, which is described by Norman Angell and Wickham Steed as marking an epoch in international political thought.

For nearly twenty years in twenty different countries, Mr. Streit has worked as an American newspaper correspondent and, since 1929, he has watched critically and eagerly, in Geneva and Basle, 'the efforts of mankind to solve the problem of living together less precariously and meanly'. It may be astonishing that a journalist should become a prophet who points the way for politicians, philosophers, and people alike, but it is more significant that he is an American who climbs on his idealism to a realism higher and nobler than the world has yet accepted.

It would be impossible to summarize such a book and it would be ridiculously unfair to pass final judgement on his propositions until one has studied the evidence with the greatest care and with enthusiastic purpose. His criticism of the present basis of our international relationships is devastating but it is also constructive, for though Mr. Streit shows, grimly enough, the end, he is even more certain of the possibility of a new beginning.

We should all be agreed that when the last shot is fired and the last mine sown something must be done to end the anarchy. 'The way through is Union now of the democracies that the North Atlantic and a thousand other things already unite—Union of these few peoples in a great federal republic built on and for the thing they share most, their common democratic principle of Government for the sake of individual freedom.' This, however, would be but the first stage. Such a republic would gradually welcome all other nations as they grew ripe for it.

At first sight this may seem but the ghost of an earlier dream. It has, however, one new characteristic which compels attention. It involves the abandonment of absolute national sovereignty and the relinquishing of the 'vain alternatives' of neutrality, of alliances to preserve the balance of power and of the League of Nations in its present form. The whole proposition depends, in the first place, on the importance of the individual citizen, who would be *directly* related to the Federal Government itself. This is a condition so far-reaching in its consequence that one can hardly expect the intelligent reader to accept it without the closest examination. It involves the surrender of some part of national sovereignty to a common, central government which is representative of the *people* of all nations in the Union. Here, at once, is the first great obstacle to be surmounted—but it is not insuperable. In the judgement of Mr. Streit the root cause of the present tragic situation is to be found in the fact that the nations insist still on their own national sovereignty.

The failure of the League of Nations has been attributed to many causes. Harsh and impossible clauses in the Treaty of Versailles, reluctance to remedy them, the abstention of certain powerful nations from joining the League, refusal to disarm, slowness in rearming, weakness in resisting power politics and aggression, avaricious capitalists, evil Dictators and futile democratic leaders—such is a partial list of the causes of failure. As Lord Lothian has said, these have some validity but the fundamental cause is not any single defect in policy but 'the system of international relationships in which we have tried to live both before and after the world war. . . . The Covenant of the League of Nations disguises but does not end anarchy, because, while it is a contract to co-operate, it leaves intact the root of anarchy, national sovereignty'. Individuals, therefore, are expected to obey their own State, and where a nation places its own interests first there is little chance for a league to succeed. It is essential that there should be some supreme organism which represents and can speak and act for humanity as a whole.

Supposing we follow Mr. Streit a little further in his criticism of alternatives. For him *union* and *league* are distinct, since they imply different units. By *union* he understands an inter-state relationship based on man as the unit, whilst *league* implies the state as its basic element. A league is a government of governments but a union is a government of the people. Again, a league is a government *by* governments but a union is a government *by* the people. ('Its laws are made by the individuals in it acting each through his representatives as a unit of equal voting power in choosing and changing them, each state's voting power in the union government being ordinarily in close proportion to its population.') Finally, a league is a government *for* governments or states but a union is a government *for* the people. In short, 'a league is made for the state, a union is made for man'.

Before we dismiss this idea of federal union as impracticable, and

necessitating too great a risk in the surrender of national sovereignty, let us examine the alternatives—in company with Mr. Streit.

Historically the idea of a league is not encouraging. Democracies in ancient Greece, in Switzerland, and the Low Countries were compelled to abandon it; nor can we derive much comfort from the present position of the League of Nations. The story of the original thirteen American democracies ends in the triumph of federal union.

An alliance offers still less hope of permanent success. Indeed, it is only a primitive form of league which works 'secretly through diplomatic tunnels rather than openly through regular assemblies'. However carefully such an alliance be devised it will still be open to the same criticism—it is a relationship between Sovereignties. It may help to win a war but it cannot guarantee to prevent it.

There is, however, a third possibility, the policy of neutrality or isolationism. This is, in the last analysis, pure nationalism. The tragic story of the depression in the United States shows how futile it would be to expect prosperity or, in the long run, security in the precarious isolation which is so artificial and incomplete in this modern, interdependent world.

But there is no theory more grotesque or futile than the balance of power. It is, as Mr. Streit says, 'exploded and explosive'. The exactness of the balance is a warning of insecurity, for when the scales are poised in equilibrium, the slightest movement, by design or by chance, will upset everything. As he shrewdly observes 'We get peace not by balance but by unbalance of power . . . by putting so much weight surely on the side of law that the strongest possible law-breaker cannot offset it and is bound to be overwhelmed'. In a stirring appeal the first section—in itself the essence of the book—concludes: 'The democracies, by scrapping all this balance of power and neutrality nonsense and directly seeking peace in the unbalance of power that Union alone can quickly and securely give them, can still win, for they need but unite their strength to be by far the strongest. . . . If we, the people of the American Union, the British Commonwealth, the French Republic, the Lowlands, Scandinavia and the Swiss Confederation cannot unite, the world cannot. If we will not do this little for man's freedom and vast future, we cannot hope that others will; catastrophe must come and there is no one to blame but ourselves. If we *will* Union we can achieve Union, and the time we take to do it depends only on ourselves.'

This book then, which is described by many of our greatest critics as probably the most important of this century, was first published in March, 1939, and therefore speaks of a pre-war world in which the preservation of peace was still a faint possibility. All this is changed but the thesis of the book remains valid. Lord Lothian welcomed it, not only for the emergence of a practical plan, but for its profound underlying philosophy.



FEDERAL UNION.

There is, as Mr. Richard Law, M.P., has pointed out, no conflict between the idea of the League of Nations and the idea of Federal Union. The one is only the extension of the other, and the spade-work done by supporters of the League for twenty years makes it possible to think of establishing a United States of Europe, perhaps a United States of the World, even now.

It is obviously our bounden duty to think ahead, through the mists of war, to the possibilities of permanent peace. No-one can afford to neglect to read Clarence Streit's *Union Now*. Its practical application will be implemented by a further reading of the literature published by Federal Union, 44 Gordon Square, London, W.C.1. In particular we commend the booklet by Lord Lothian, entitled *The Ending of Armageddon*, and that by H. N. Brailsford called *The Federal Idea*.

The manifesto issued by Federal Union gives a clear statement of policy, as follows:

- 1 **THE PEOPLES OF THE WORLD HAVE NO QUARREL WITH ONE ANOTHER.** They are fighting because the Versailles Treaty left each nation free to decide for itself where its interests lay and to judge for itself how far it would co-operate with others.
- 2 **THERE MUST NOT BE ANOTHER VERSAILLES.** In the last war the men who fought and died to end war, fought and died in vain. The men and women who fight and die in the present war will also fight and die in vain if we continue to allow each separate nation state to pursue its own policy, unmindful of the peoples whom its policy affects.
- 3 **MANKIND HAS A COMMON DESTINY AND THERE ARE SOME MATTERS OF COMMON CONCERN TO US ALL.** These matters must be transferred to a common government to represent all peoples who wish to work together on the basis of their common humanity, so that they may make laws for their mutual benefit.
- 4 **Therefore we urge our rulers to make it known that their PEACE AIM IS TO CREATE THIS COMMON GOVERNMENT BY A UNION OF FREE PEOPLES**, and that on this basis, they will make peace at any time. If they do this the German peoples will have a standing invitation to join in the work of rebuilding Western civilization as soon as they put an end to Hitlerism and hostilities.
- 5 **THE COMMON GOVERNMENT** must be freely chosen by the peoples of the union and be responsible to them, so that under it they may have equal rights regardless of nationality.

In order that it may remove the cause of war it must control matters common to all, such as tariffs, currency and colonial administration.

In order that it may abolish the instruments of war, it must control the united forces of all the states whose peoples enter the union.

It must have power, like national governments to make laws which bind individuals directly and it must have a civil service to administer these laws.

It must be based on a Constitution, which guarantees the civil and social liberties of the individual and which ensures that each nation will manage for itself its own domestic affairs.

6 The Constitution thus becomes the Great Charter of a **FEDERAL UNION OF FREE PEOPLES**: a union at first of those peoples who desire it at once, but open to all on equal terms under the rules and conditions of membership. It will be the kernel of world union in the future.

It is a glorious vision of what might be, not merely the United States of Europe but, indeed, of all peoples willing to accept one sovereignty, based on moral principle, uniting and governing the whole earth. Do not be afraid of its immensity. The future measurement of the destiny of man must be on the measurements of the Kingdom of God.

A CHRISTIAN EUROPE.

In a remarkable article in *The Spectator*, Lord Eustace Percy discusses War Aims and particularly the necessity of a Christian Europe. It is, in some ways, a criticism of any Federal Union which is all-inclusive, irrespective of the claims of Christianity. He points out that Christian civilization is not the Kingdom of God but only a 'distinct form of society, based on definite beliefs as to the nature of sovereignty and the duties of the citizen'. It can co-operate with a pagan or materialistic State, but it cannot admit such a State into such intimate relationship as Federal Union would imply. 'No Christian can contemplate such a union of Europe unless it is a union of Christian States,' says Lord Percy. This is supported by the fact that 'a Government which cannot claim an authority based on religious faith can assert its authority only by force'. It is obvious that for a Christian State to surrender even part of its authority to a secularist sovereign would be dangerous indeed. At the same time it is necessary for us to beware lest such a difficulty blind us to the necessity and possibility of a Union, which might well begin, as Mr. Streit and Lord Lothian agree, with the fifteen great democracies, and would spread 'peacefully' round the earth as nations grow ripe for it. Meanwhile, let it be remembered that there is no question of any surrender of national sovereignty in the direction of internal affairs, but only in the control of external relationships. No one book or organization could suggest a detailed scheme which would be final or complete. The important thing, at present, is that people, especially the ordinary citizen, should think through the possibilities with sufficient guidance to enable them to reach reasonable conclusions on main principles. The work of Clarence Streit, Lord Lothian, Mr. Brailsford and Lord Eustace Percy is helpful and significant of the desire to end anarchy and establish secure and sincere world government.

THE WORLD PARISH.

As one struggles with such problems, and man's disinterested effort to solve them, it is a relief to turn to a record of work which has, in itself, provided many a solution. In *The World is our Parish*, Dr. J. H. Ritson has given us a long-desired book—but it is not his autobiography. We might have known he would never write that, for there are few other men who have travelled the seven seas and transacted such tremendous business yet remained incurably modest and self-effacing. The sketches he has written of his work as Secretary of the British and Foreign Bible Society have much to say of the charm and generosity of people in all four quarters of the globe. They are fascinating and inspiring, and form a constant challenge to us as we read them, but, all the time, we are conscious of the great-hearted man who is writing, screening himself lest the slightest shadow of his presence should detract from those whom he would honour. We read of famous men, of those who gave 'the money of love' that Christ might be made known. We are shown the intricacies of Bible production and distribution, and we discover that neither mountains nor deserts, neither the ferocity of war, nor the indifference of precarious peace, can hinder the intrepid colporteur or Bible Society Agent from taking the satisfying Word to the hungering multitudes. It is a great story of one who went from Balliol to Headingley and from Headingley to be a Methodist minister at Weaste, in the Eccles Circuit. Thus began a strange odyssey which led him to Canada and the Southern Seas, to Central Africa and the Balkans, to Russia, China and Japan, to Palestine and the Edinburgh Conference until, at last, there came a paradoxical rest in the Presidential chair of the Methodist Conference.

It is a stirring tale, told with passionate sincerity and a wealth of appreciation of other men's efforts. We, who are privileged to count the author our friend, could write another chapter which would reveal his self-effacing devotion and a heroism which has carried many a forlorn hope to a triumphant conclusion. He would not admit such a chapter. Perhaps he is right. It is the seal of his greatness—and yet—we should like to read that unwritten book!

FROM OUR BOOKSHELF.

The limitation of our space caused by present circumstances, compels us to postpone notices of three books recently received :

Mahatma Gandhi. Edited by S. Radhakrishnan. George Allen. 7s. 6d.

Tragedy of Errors. Count Hans Huyn. Hutchinson. 10s. 6d.

The British Annual of Literature. British Author's Press. 5s.

Longer notices of these books will appear in next issue.

LESLIE F. CHURCH

Ministers in Council

THE NEWCASTLE QUEST. The Rev. William Daw, the secretary, states that the book selected for the morning sessions of the Quest for 1939-40 was *The Clue to History*, by John Macmurray. Afternoon subjects planned were to range over a wide variety of themes, such as Wordsworth's 'Prelude', The Cult of the Great Mother, Religious Education in relation to Sunday School Work, Music as a Vehicle of Thought, The Price of Leadership, The Concept of Human Equality and Modern Religious Drama. The removal of the president, the Rev. J. C. Sutcliffe, to Guiseley in the Leeds District, has meant the severing of a long connexion with this study circle, which all its members regret. He is succeeded by the Rev. G. Roy Russell, of Sunderland, who has made many vigorous contributions to the discussions of the Quest since his coming into the district. A feature of the preceding session, not previously reported, is well worthy of being mentioned, as we have since heard impressive accounts of its success. This was the holding of a short Retreat at Hawthorn Towers, near Easington village, in the county of Durham. It was so arranged as to follow immediately after the last May Synod. Members went into retreat from the evening of Thursday, May 18, to the afternoon of the next day. Unique opportunities of the most intimate fellowship on the deepest concern of the spiritual life and ministerial problems were eagerly seized and there was left an ineffaceable impression. The immense profit of this occasion was largely due to the enthusiastic leadership of the Rev. H. A. Davison, the superintendent of the Horden circuit, within whose circuit area lies Hawthorn Towers, the place of meeting.

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MANCHESTER MINISTERIAL ASSOCIATION. Owing to war-time conditions, the Rev. T. Hacking reports that the united meetings of this Association with the North-West Area Association will now not be held at Preston next spring, as had been intended. It is intended, however, to have in Manchester two meetings on May 29. In the morning Dr. Howard will speak on 'The Johannine Doctrine of the Church and Ministry'. This and an afternoon gathering will be at the Albert Hall. Catering arrangements have been made with the Y.M.C.A. The whole of the ministers in the two Districts will be invited to the sessions, whether members of the Association or not.

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LINCOLN JOINT GROUP. Arising out of the oecumenical note sounded at the Oxford World Conference on Life and Work, and the Edinburgh World Conference on Faith and Order, a joint group of clergy and

ministers meets periodically in Lincoln for the discussion of matters of common concern. At the November meeting, held at the Bishop's Hostel, the Warden, the Rev. E. S. Abbott, M.A., gave a paper on 'The Church's Ministry of Reconciliation' which evoked keen conversation and a demand for a continuance of exploration of the lines of thought which had been enunciated. At the close the Warden circulated a 'Form of Prayer for use by Christian People in all countries during times of war and rumours of war'. This is published by the S.P.C.K., on behalf of the officers of the Provisional Committee of the proposed World Council of Churches. Its object is stated by the Archbishop of York in a few introductory words—to secure that Christians of all countries should avoid praying against each other. The major part of the petitions centre round each clause of the Lord's Prayer with special reference to the situation created by hostilities. Though first issued in April 1939, the leaflet-liturgy has distinct relevancy to the present hour.

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BIBLE-READING IN GERMANY. The *Manchester Guardian* has been drawing attention to the fact that whereas it had been generally assumed that Hitler's *Mein Kampf* had been the best seller throughout Germany in recent years, the report of the Prussian Bible Society showed that the Bible had been outstripping *Mein Kampf* by 200,000 copies a year. Ever since the Nazis came to power in 1933, the sales of the Bible have soared, reaching an average of 950,000 copies a year, or nearly 6,000,000 in the six years. A representative of one of the British Missionary Societies, commenting on this report, held that the widespread buying of the Bible in Germany was probably due to a renewed interest in Bible study in the Lutheran and Reformed Churches as a result of persecution.

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ENGLISH BIBLE-STUDY GROUPS. In these seasons of black-out, the idea of house-gatherings where neighbours may meet together for devotional purposes is gaining ground. Where it is not possible for a whole congregation to assemble at the church for service on a given night, it is being thought feasible to have several teams meeting in certain homes for mutual edification. Could not such centres be used for the fostering of the habit of Bible study? Following on the recent celebrations of the Open Bible in Protestant Churches, a fitting sequel would be to ensure the revival of its reading in the homes of our people.

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THE I.B.R.A. There has just been celebrated the centenary of the birth of Mr. Charles Waters, who founded the International Bible Reading Association. Born in September, 1839, at Loose near Maidstone, Charles Waters went to London when twenty years of age and

there came under the influence of C. H. Spurgeon. An enthusiastic worker in the Sunday School, he found his life work when he discovered and took to heart the great lack of Bible reading in the homes of the scholars. In 1882 there was founded the I.B.R.A. with Charles Waters as its first secretary. Now at work in a hundred countries, the Association plans advance for 1940. The Rev. J. R. Coates, M.A., of Selly Oak Colleges, Birmingham, has prepared a new series of Daily Bible Studies for young men and women under the general theme of 'God and His People'. For January, notes on readings from Mark are given under the title, 'Jesus Creates the Church'. 'The True Israel' is next dealt with from February to July, with the sub-sections (1) Origin; readings from Matthew and the Law; (2) Destiny; with readings from Hebrews and the Prophets, and (3) Faith; with readings from James and the Writings. From August to October attention is given to 'The Church in the World', with readings from Luke, Acts and Epistles. In the last two months of the year, readings from Revelation, John and other Epistles illustrate the subject of 'God in the Church'. An attractively produced booklet is issued for each month, with a page for comments on each day's Scripture. The annual subscription for the course is 1s. 6d., or for a group 1s. each. There are also still extant those exquisite devotional comments on daily Bible readings by the late Dr. Smellie, for which this scholar was so famous. Details and samples of these and still other branches of help in daily Bible reading can be had on application to Mr. R. J. Denholm, I.B.R.A., 56 Old Bailey, E.C.4.

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THE BIBLE READING FELLOWSHIP. In the Church of England a Fellowship was formed in 1922 in a South London parish in answer to a very real need for help in the true interpretation of the Bible and also for guidance as to how to read it. A Bible reading leaflet was published each month, together with a leaflet containing subjects for prayer. From this parochial group evolved the Bible Reading Fellowship. In 1926 there were printed 600 of these leaflets; by 1938 the number had sprung to 230,000. Mostly a book of the Bible is taken for reading, when the leaflet supplies a short introduction, with notes on its purpose, its general characteristics, its messages for the present age and for the individual reader. Sometimes a special subject is taken, as 'Christ and Problems of To-day', 'The Progressive Revelation of God', 'Prayer', 'The Holy Spirit'. The notes emphasize the spiritual message of the Bible, but also seek to explain concisely any difficult passages, and to use the light of modern scholarship. The Notes are published in four series: A, for adults in general; B, for adults, simpler; C, for children, and in addition, there is a Youth Series. To members of a branch, the cost of the leaflets is one penny a month; for individuals, twopence. The Fellowship also publishes an admirable leaflet on 'How to run a Bible-Reading Discussion Group'. It is good to learn that Series A of the Notes mentioned are now obtainable in Braille.

Further particulars can be had by writing to the Secretary, Bible Reading Fellowship, 171 Victoria Street, S.W.1.

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I shall be glad to receive further reports and also comments on any subject for these columns.

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Lincoln.

Recent Literature

THEOLOGY, PHILOSOPHY, AND COMPARATIVE RELIGION

Personalities of the Old Testament. By Fleming James. (Scribners. 12s. 6d. net.)

This is a very welcome book. During the last generation or two a very large number of books on the Old Testament have dealt with such subjects as the dates of the documents, the historicity of the records, and textual criticism. A good many have been written on the History of Israel, and some on Hebrew Religion. But there have been few books that are homiletical, in the best sense of the term. Some Christians, alarmed at the seemingly destructive results of the so-called Higher Criticism, have even asked: 'What is there left of religious value? Has the earlier part of the Bible gone?' Partly in consequence of this, few sermons have been preached on the Old Testament, and it has not been uncommon to find the 'First Lesson' omitted in worship. In this volume Professor Fleming James, of Yale University, has set himself to show that, when all the well-established results of the Higher Criticism have been admitted, and even when the less well-established have been considered, the religious value of the Old Testament remains and more than remains. In effect, his book declares that 'Salvation is of the Jews', or, as Dr. Joseph Parker once said, 'No Moses, no Christ'.

Professor James knows all the ground. His frequent references to the writings of the so-called critics and his extensive bibliography are enough to show this. His method is one that was frequent in the days when the homilist had no need to consider any questions of 'sources'. He takes the great men of the Old Testament from Moses to the writer of the Book of Daniel in turn, and shows how each made his contribution to the book that led the way to Jesus. It is a sign of the author's knowledge of the literature of to-day that he includes, not only such men as Samuel and David and Nehemiah, but also 'The Jahwist', 'The Deuteronomists', 'The Priestly Writers', and even 'The Chronicler'. Only the Psalmists are omitted, and this because Professor James has dealt with them in another book. Every one of the twenty-nine chapters begins with a survey of 'the sources'. Then there is an account of the history that lies behind each great man's story or writings, and finally there is an estimate of the contribution that each made to the development of the Hebrew faith. In many chapters other relevant subjects are also discussed. Fortunately Professor James has been able to allow himself sufficient space for more than a mere outline. He expatiates again and again, and escapes thereby from the dry-as-dust. There is a good way of expatiation, the specialist might complain at this point, but this book is not meant

for specialists, but for the people who want to begin where specialists leave off. To such people, and there are many of them, this book may be heartily commended. It is a pity that it costs so much, but it is difficult to see how a well-produced book of more than six hundred pages could be offered for less, and 'general readers' of the more serious kind may be assured that the book is well worth the money. Some readers, including the present writer, will regret the title, but it may be that, both in America and England, we shall have to resign ourselves to the custom of calling great men 'personalities'.

C. RYDER SMITH

The Book of Revelation. By E. S. Scott, D.D. (S.C.M. Press. 6s. net.)

This book is a worthy addition to the long list of Dr. Scott's works, and has a special timeliness because of its clear and forceful exposition of the message of 'Revelation' for just such a world as that in which we live to-day. The many complicated problems of criticism which a detailed study of 'Revelation' throws up are not allowed to fill the field of interest, the concern throughout is with the truth the book conveys. Dr. Scott knows all the questions on which there has been interminable debate, and sufficiently indicates his own position with reference to them. The Apocalyptic used sources—Old Testament, Jewish Apocalypses, pagan mythology—but as an ecstatic had also his own personal experience and gift of profound intuition. Dr. Scott argues skilfully for his view that 'Revelation' is fundamentally Christian, and despite its many incoherences is a real unity; nor does he feel any necessity in the case of an Apocalyptic writing to improve logical consistency by a re-arrangement of so-called mis-placed portions of text.

The reader will welcome the sanity of the interpretation offered, which follows lines which are now familiar. The book is interpreted over against the situation in which Christians of Asia Minor found themselves at the close of the first century A.D. The central theme is that of the Church's conflict with the Roman Empire, but this conflict is symptomatic of the deeper conflict between God and Satan which must end in the complete overthrow of Satan. The aim of the book is to encourage the Church in a time of crisis and to secure its fidelity under persecution. It is of the nature of Apocalypse to present truth in pictures rather than in detailed statements. Dr. Scott has a sure feeling for what is central to the teaching of 'Revelation' and assists his reader to distinguish between what belongs to the form and what to the essence of the message. A chapter is devoted to 'Christian Doctrine in Revelation', in which there is a frank facing of difficulties that arise when 'Revelation' is compared with other New Testament writings—e.g. an inadequate Christological doctrine, a lack of ethical teaching, a certain vindictiveness and one-sidedness in the representation, insistence upon judgement to the exclusion of mercy, the relative absence of 'Gospel', etc. A further chapter deals with 'The Permanent

Message of Revelation'. Dr. Scott has brought to his task his great gift of orderly statement, bright illustration, lucid and penetrative exposition. No better book could be recommended to the reader who desires a guide to the literary, historical, religious and theological values of this enigmatic New Testament writing.

J. T. BREWIS

A Commentary on St. Paul's Epistle to the Galatians. By Martin Luther. English Translation by Erasmus Middleton, B.D. Edited by John Prince Fallowes, M.A. (The Harrison Trust, London. 5s. net.)

This is a very welcome volume. It is a classic of the Reformation, and it is even more, for it ought to rank as one of the great devotional books of all time. It has been difficult to secure a copy in English, and there must be many people who will be very glad to have it in this form.

The main issue of the Reformation was the very same as that which confronted the Apostle Paul when he wrote to the Galatians, and the whole Gospel is really involved. The Apostle's conclusion, 'For neither is circumcision anything, nor uncircumcision, but a new creation', is one of the vital tests of all evangelical religion. It is interesting to note the application of the principle by Luther, especially in his references to 'Papists and fanatical spirits'. He was fighting essentially the same battle as St. Paul, against the same adversaries, differently disguised.

There is one circumstance connected with Luther's *Galatians* that will always be of special interest to Methodists. It had as much to do with Charles Wesley's evangelical conversion, probably, as Luther's *Preface to the Epistle to the Romans* had to do with that of John Wesley. William Holland took a copy of Luther's *Galatians* to Charles Wesley at Mr. Bray's house on May 17, 1738, and the poet of Methodism wrote in his *Journal* the same night that he had 'spent some hours with Luther' and had been greatly blessed, especially by the comment on the end of the second chapter; and, he adds, 'I laboured, waited, and prayed to feel Who loved *me* and gave Himself *for me*'. Luther has some beautiful paragraphs about 'these little words, *me* and *for me*', and his emphasis is reflected in several hymns written at the time, like 'And can it be that I should gain?' and the long hymn written a year later *For the Anniversary Day of One's Conversion*, part of which is 'O for a thousand tongues to sing!'

It is a pity that Luther's work has been abbreviated by the editor, and especially that there is no clue to the omitted passages. Mr. Fallowes says that he has not left out anything of doctrinal value. That may be, but some passages of real devotional value are missing. There may be a strong case for condensing so large a work, but there is everything to be said for indicating every point at which anything has been omitted.

HENRY BETT

Personal Experience and the Historic Faith. By A. Victor Murray, M.A., B.Litt. (Epworth Press. 6s.)

Professor A. Victor Murray, of University College, Hull, delivered the Fernley-Hartley Lecture for 1939 on the subject of Personal Experience and the Historic Faith. The choice of a distinguished layman, whose work ranks high in the world of education, was as happy as the lecture is outstanding. At the outset, Professor Murray defines experience as a personal relationship to an object, and faces the problem as to how there can be personal experience of certain facts that have already happened in time. The lecturer presents his theme under three headings, first, the Natural Man and the Spiritual World, second, Experience and History, third, the Christian Man. The argument of the first section is that it is the task of mankind to accept and transcend the limitations of our mastery of the universe by considering the nature of those experiences in which these restraints are no longer felt. This must be done in face of the criticism of those who disregard or combat these limitations, and it is only possible to do so through our spiritual faculties. The natural man has an experience of the spiritual world through his relations with other persons. History can only be interpreted by identification of the past with the present. Thus history is to the community what experience is to the individual. The personal experience is linked to the historic faith. Professor Murray develops his theme as he traces both history and experience in the Old Testament, in Jesus Christ and in the New Testament. The history of the Jews shows the development of personal religion. In Jesus history became alive and created experience. That experience of the living historical Christ was the gospel of the New Testament writers. In the third division of the book the author considers how the experience has been passed on from one person to another. This Christian experience is both direct—from Christ Himself—and derived, through other persons or a book, that is through a society and a doctrine. The experience of God comes to us through Christian discipline by way of feeling, knowledge, willing, doing and worship. Professor Murray discusses each of these features of the Christian life. Personal experience and the historic faith grow and glow till we make a joyous discovery of mutuality—we love Him because He first loved us. Yet He is the initiative, He is the origin of love and the Great Lover. With that love comes the vision of God as the centre of all life. Into that glad experience of the historic faith we come as we meditate on the love of God, the Holy Spirit of God and as we pray. To this outstanding well-documented book there are six valuable appendices and two indices. In conception the lecture is masterly, in style scholarly and in teaching thorough. We are thankful for the thinker, the scholar and the teacher whose gift to the church it is. From the viewpoint of a circuit minister, this lecture provides me with a refresher course in the basic faith of our belief, and embodies all that is best in recent theological thought.

J. HENRY MARTIN

Three Ways of Thought in Ancient China. By Arthur Waley.
(George Allen & Unwin. 7s. 6d.)

The plain title does not suggest what an interesting study awaits us within. One advantage of this latest of Mr. Waley's translations from Chinese literature is that it is a selection of passages, which he skilfully pieces into a unity by running a thread of explanation between them. He is able, therefore, to choose out the best, whereas a complete translation has to mingle chaff with wheat. Of the three ways, the first is the Taoist, represented by the famous Chuang Tszu. The next is that of the apostle of Confucianism, Mencius. Both these men wrote in the first half of the third century B.C. They were followed, some fifty years later, by a school, Fa Chia, the School of the Law, but here introduced under the title the 'Realists'. It is interesting to compare this Chinese philosophy with that which was contemporary with it in Greece and India. The Greeks had then passed the zenith of thought represented by Plato and Aristotle. In the third century the Stoics and Epicureans fought out the issues of philosophy and had left the abstract speculations of their predecessors for a more ethical and practical philosophy. India remained metaphysical and mystical. Chinese philosophy was essentially matter of fact. It dealt with mundane issues by means of parable, simile and metaphor. It was worldly-wise, and though that means its wisdom was not deep, it was none the less sensible.

When we come to the 'Realists' we find ourselves in an atmosphere oddly modern. The dictators ought to have this philosophy reprinted for it is counsel after the heart of any dictator! The 'Realists' showed little concern for the past. The antiquity Confucius revered they ignored. It was their aim to produce a statecraft which should by war make itself a power amongst the nations. To this end they advocated abolition of all classes not useful in war—workers in luxury trades, hermits, innkeepers, merchants, moralists, philanthropists, scholars, soothsayers, and 'swashbucklers', the last being free-lances who could be hired to espouse a cause. Hereditary privileges were to be annulled. Advancement was to come only through prowess in war. The people must accept what the ruler thinks good for the State, not what they want. All ways of thought contrary to his dictates are to be suppressed by severe penalties. Citizens must be encouraged to spy on those who are suspected of such a crime and denounce them. Propaganda was well understood. How to get people to die was a constant problem for the 'Realist'. Let the people get riches and honours only in battle, they suggested. Cultivate the spirit that shall make the folk at home say to the soldier: 'Conquer or never let me see you again.' War, we learn, was a necessity to a State rightly governed. It would become so prosperous that its people would require 'Lebensraum'. All this is very modern, no doubt. Yet the 'Realists' got the chance to put their theories into practice in the days of the Ch'in dynasty, which united the whole of China under the rule of the king of Ch'in, the first Chinese emperor, but

after eleven years' reign, he died and his dynasty only survived him by four years.

In addition to these three ways of thought, Mr. Waley finds room for incidental reference to others, for example to Mo Tzu who preached a doctrine of universal love and no aggression, but those who have quoted this sage as an anticipator, sometimes a superior anticipator, of Christianity, do not always add that he advocated that people should be awed into universal love by punishments and fines, and that 'punitive expeditions' were not 'aggression'. Moreover, the sage is, as Mr. Waley puts it, 'feeble, repetitive, heavy, unimaginative and unentertaining, devoid of a single passage that could possibly be said to have wit, beauty or force'. Mo Tzu was the nearest approach of China to Christian ideals but he was further from them than superficial acquaintance with his ideas imagines. All this serves to indicate what a fascinating book Mr. Waley has given us, and will no doubt whet the appetite of the reader for more, but for this more, he must turn to Mr. Waley's pages for himself.

E. S. WATERHOUSE

Gandhi's Challenge to Christianity. By S. K. George. (George Allen & Unwin, 3s. 6d. net.)

The author of this small but important book is a young Indian who began as a student in an Anglican College in South India. His theological and political differences kept him out of the ministry. The book was written while in residence at Manchester College, Oxford. It makes two pleas, one for the complete political independence of India and the other, for a new startling relationship to Hinduism. The author is, of course, a pacifist, and the political argument will turn round the appraisal of pacifism whether it is Mr. Gandhi's or Mr. Lansbury's. The vital part of the book, addressed to Indian Christians, springs out of the fact that the hope of Mr. Gandhi's leaving Hinduism is fading. The Christian Church is surely true to an instinct when it refuses to throw itself into the melting pot with Hinduism. The amalgam will not be Christianity. Mr. George thinks that this alone is real Christianity. Mr. Gandhi does challenge Christianity, but more by his saintly character, than by his political or moral philosophy. A little book written long ago, challenges Gandhi and also his scholarly and lovable defender.

Christianity and the Creative Quest. By Caius Glenn Atkins. (Cokesbury Press.)

This is the Cole Lecture for 1938. The writer sets out to trace the great conceptions which have given direction to man's life and thought. The main idea may be seized by altering the word 'purpose' in Tennyson's lines, 'Yet I doubt not through the ages one increasing purpose runs' into 'quest'. The reaction against the liberalism of Tennyson's day is obvious in modern thinking. Its poets and prophets

were, we are told, altogether too optimistic. Nineteenth century democracy, industrial competition, *laissez faire*, religious revivalism, and nearly every other characteristic, are obsolete. Few recognize anything in the nature of an 'increasing purpose'. The very words convey little meaning. It can, however, scarcely be affirmed that man has ever been satisfied. All down the ages he has wanted something that he has not got. Neither is he satisfied when he has realized any given ideal. He may not know what he wants, but he seeks. Not only does he seek, but he attempts to organize his life around his quests. His quests are more than the conclusions of reasoned arguments based on experience. He seeks to go beyond. 'Man born of desire, cometh out of the night.' The writer goes on to describe the outstanding quests of man as revealed in history. The prophet seeks the will of God. To establish this statement the author gives a rapid survey of the Hebrew prophets. He concludes that the prophetic view was evoked from, not imposed upon, the facts of history. The philosopher seeks intellectual integrity. This trend in history is briefly examined. It insists on passing beyond knowledge into faith. The mind refuses to be put to permanent confusion by present contradictions. Socrates gives the classic word: 'My soul might be blinded altogether if I looked at things with my own eyes or tried by the help of the senses to apprehend them.' The quest for moral integrity is examined. Great intellectual acumen may be engaged, but ethics tends to become a verbal exercise without sanctions unless authenticated by religious faith. The intellectually excellent and the actual result of living fall woefully apart. The realization of this leads to the quest for salvation. The works of the great leaders in this quest are reviewed. The writer gives great praise to *Pilgrim's Progress*. It is for him an immortal work, speaking a universal language, and it is as catholic as life. Shot through all quests is the quest for authority. Man constantly seeks it, and as constantly protests against it and endeavours to escape it. But he cannot. One authority deposed, he at once erects another. The law is 'Obey and live, Disobey and die'. Through customs, taboos, governments, administrations, faiths, dogmas, indeed, through all his notions, he seeks authority. The writer attempts to work out the significance of this. In Christianity it becomes the authority of love and goodness, the way and truth of Jesus Christ.

In a survey of modern life the writer thinks that the world is again conscious of being lost. The quest is confused. The journey leads nowhere. What is the good of anything? The views of H. G. Wells, Aldous Huxley, Jung, and even Hitler's *Mein Kampf* are touched upon. His conclusion is that we have come to a void. This void is Christianity's modern opportunity. Nothing else now competes as a way of salvation. It is Christianity or nothing. Even Christianity may have to lose its life to save it.

The Eternal Voice. By Leslie D. Weatherhead. (S.C.M. Press. 5s.)

The eminent minister of the City Temple is known to many by reason of his great service in the realm of the sick mind. Here we have a collection of eighteen sermons that have been preached in the course of his ministry in London. The clarity of thought in, and the spiritual vision and winsome appeal of these addresses reveal the born preacher. There is a compelling note that echoes the Methodist hymn, 'Oh, let me commend my Saviour to you'. The Eternal Voice speaks to us all most clearly in these messages. The wish of the preacher is realized as we read them for we lose sight of him and see the Christ instead. That is good preaching and the only preaching worth while. Further it is here in this book for which we are thankful. The illustrations are part of the message in every case and add to the light that shines from every page. The prayers and the Scripture reading which preface each sermon are fitting entrances to the temple wherein the Eternal Voice is heard.

Jesus the Son of God. By Frederic Greeves, M.A. (Epworth Press. 3s. 6d.)

The centrality of Jesus for the Christian Church is vital to its existence. In the confusion of thought and the pride of ignorance men to-day ignore the claims of the Master as Lord of all life. Mr. Greeves, in this timely book, recalls us to the essential belief in Jesus as the Son of God that we may emerge from chaotic thought and find a fixed and abiding faith. After reviewing the present day attitude towards our Saviour the author surveys the futile efforts to substitute a merely human Jesus. With sure knowledge he traces the power of the Master in the early church and the beginnings of Christian thought. The subsequent chapters discuss the place of Jesus in the Creeds, in the life of the individual, the community and brings the matter to a personal issue in his final study of Jesus and ourselves. The author deals patiently with the difficulties of, and hindrances to, belief. The provision of a questionary for use in group discussion will ensure the use of this book by the thoughtful members of the Church and we know that careful study of these themes will establish the faith that might otherwise perish in the fiery trials of to-day or be lost in the multitude of substitute creeds and programmes which claim men's allegiance. In style the book is direct, simple and effective, and its format is in keeping with its theme.

Before God's Throne. By Leslie F. Church, B.A., Ph.D. (Epworth Press. 3s. 6d.)

The publication of these orders of service and sermons for use in a time of emergency meets more than a temporary need. This book will live long after the emergency which produced it is past. It deserves and will have a place in the permanent devotional literature of the

Church. It will be welcomed by all who are suddenly called upon to conduct divine worship, and turn the difficulty into an opportunity. The book is arranged in three sections. The first contains ten orders of worship grouped around central themes. These provide valuable leadership in ordered devotion. The second part consists of ten orders of service, each complete with sermon. These offer inspiring messages from outstanding preachers, past and present, and will give any congregation the value of a complete diet of worship. The final section consists of a selection of further prayers and a list of hymns for children. There has been no greater service rendered to Methodism in town and village in our time than the publication of this volume. It ought to have a place in every vestry as the church's A.R.P., as an essential part of its preparation for any contingency. If ever there is need for a long wait for safety within Church walls the use of one of the orders of service and worship will turn the weariness into a waiting upon God.

The Evangel of a New World. By Albert Edward Day.
(Cokesbury Press. 1 dollar 50 cents.)

This is a well made book on a great subject. It is developed from the Sam P. Jones Lectures delivered in 1939 at Emory University by Dr. A. E. Day. The opening chapter deals with the earliest and latest schemes and plans for the remedy of the evil of the world. The disillusioned world has come to a tragic hour by reason of the crumbling of its ideals and the failure of its programmes. The author goes on to present the Evangel of Hope in the re-discovery of the Kingdom of God as Jesus conceived it and a new determination on the part of mankind to live for that kingdom. Dr. Day indicts modern Christianity by his analysis of, and reflections on, the contemporary social situation. He not only challenges us but seeks to bring us in his 'Evangel of Judgment' to live and lead others to live in preparation for God's own bringing in of the Kingdom. In his conception of the Evangel of Love we realize that God's love for the sinner is as deep as His loathing of sin and reaches to every man whatever his condition or attainment. This evangel is to be revealed through us who profess His name. The final chapter is concerned with 'The Preaching of the Evangel'. Dr. Day reveals his idea of the true evangel by a series of antitheses. Faulty appeals and wrong emphasis have wrought havoc in the Church. We need to preach not an exemption from sin's penalties hereafter but a redemption from sin's ravages here and now. Sometimes preaching is too intellectual. Accurate analysis and logical development of themes will seldom bring conviction or inspire action. Sometimes preaching is not intellectual enough. Easy solutions and facile remedies may insult the minds of hearers. Preaching may be too theological when it analyses rather than affirms God, or not theological enough when it substitutes geography for grace. Again the message may be too psychological in its use of mass emotion or when it substitutes a

knowledge of our ills for an assurance of God. Sometimes we have failed to use the certainties of the mind and as a result we do not bring sinners to conviction. We must avoid the savage club as much as the suave cloak in the preaching of the Cross. We need to emphasize the living rather than the mystical or magical Christ. Preaching must produce Christlike lives which look not for an eternal lounging place but one of true fulfilment. By reason of its telling phrases and forceful presentation this book deserves to be read and because of the truths emphasized it ought to be pondered by preachers and thinkers on both sides of the Atlantic.

Preparing to Preach. By Fred A. Farley, M.A., B.D.
(Epworth Press. 2s. 6d.)

Methodism without her lay preachers would be in a sorry plight. The training of this army of men and women has become a vital task and the responsibility of its arrangement and organization has been undertaken with thoroughness. For part of that training Mr. Farley has written this book. The author is a guide, equipped by long experience, to those who would learn the difficult art of preaching. He writes of the call to preach, the preparation for the task both mental and spiritual, and the materials to be used. The conduct of worship is carefully considered and the perils which beset every preacher are indicated. The book will serve a most useful purpose.

The Lesser Parables of Jesus. By G. R. H. Shafto. (Epworth Press. 3s. 6d.)

The supreme creative artistry of Jesus in His constant use of parables has yet to be fully realized. Towards this Mr. Shafto in his book, *The Lesser Parables of Jesus*, has moved with much success and real insight. Modern scholarship is revealing to us the parabolic content of sentences and words in the Gospels apart from the fuller and more easily recognized stories. The twenty-eight chapters of this book with detailed study in their various sections, offer to the Bible student and preacher a wealth of information and add new lustre to the simple things of home, business and society as Christ knew them. There is scarcely a happening in the life of common folk which Christ did not adorn with a story. There is no superficial interpretation in this book but a reverent search for the significance of the word or story when used by Christ Himself. For instance, the light shed on the 'savourless salt' is a clear gain to the expositor who reads the Western idea into the words of Jesus. This volume will prove as valuable to the ordinary church member as to the leader of a class or the preacher in his study. We are grateful for this worthy addition to devotional and expository literature.

HISTORY, BIOGRAPHY, TRAVEL

The Biography of a Serbian Diplomat. By Lena A. Yovitchich.
(Epworth Press. 12s. 6d.)

The literature of diplomacy is extensive and continually growing. When a new volume upon this subject appears, the prospective reader may be pardoned for asking whether it is likely to do more than take him over ground which he has already adequately explored. Our thanks are therefore due to Miss Yovitchich, who, in this most interesting biography of her father, has given her readers some knowledge which is really new, and information which, so far as we are aware, they will find nowhere else. This is no mean achievement. In this country Serbia was little known and less esteemed in the late nineteenth century, and early in the twentieth lay under a dark cloud of reprobation. It is, therefore, a matter for congratulation that we have this presentation of the Serbian case from the Serbian standpoint, and that from the pen of no regicide or revolutionary, but of a man of sober judgement, cultured and refined, a man who enjoyed the respect of all who knew him, and who moved in the inner circle of diplomacy.

Alexander Zdravko Yovitchich was born in 1856, the son of Pop Zdravko, a parish priest of some standing in Belgrade. In the mid-nineteenth century life in the Serbian capital was primitive, and the young Atza, as he was familiarly called, grew to boyhood under the simplest conditions of home life. He received, however, a good education at the High School, which subsequently developed into the University of Belgrade. After leaving school he continued his studies at the Universities of Munich and Paris. While at Munich he met the Scottish girl Alice Mary Rutherford, who was destined to become his wife—a charming little love story this! In 1880, his university studies completed, Atza returned to Belgrade, and entered the profession of the law. Early in the following year his marriage took place, and he settled down in a home of his own. He had not, however, as yet found his true vocation in life, and in no long time was led to forsake practice of the law for another sphere of service which he was eminently qualified to fill.

Early in 1882 Serbia was proclaimed an independent kingdom and Prince Milan was accorded the regal title. It was now suggested by a Cabinet Minister that, pending the formal establishment of a Serbian Legation, Atza should proceed to London to keep an eye upon the interests of his country in an unofficial capacity. For this post, if it may be so described, he seemed to be admirably fitted by his ability, integrity, and linguistic attainments, but above all as the husband of a British wife. In October M. Yovitchich and his family were settled in London, to their great content. In 1883 a Serbian Minister was duly appointed, and in April 1885 M. Yovitchich, who

had meantime been acquiring information and strengthening his British connexions, entered the diplomatic service as Hon. Attaché to the Legation.

Among the more interesting experiences of this period was M. Yovitchich's meeting with the Kaiser William who, in the summer of 1888, shortly after his accession, paid a visit to this country. In some of the festivities which were thus occasioned, including Naval and Military Reviews, M. Yovitchich took part. There was much talking, and the young Emperor on the whole appears to have made an excellent impression. M. Yovitchich, however, quotes a remark made by an important critic to the effect that the reign of William II 'will end in misfortune'—a truly remarkable forecast! In the absence of the Minister, from 1888–94, as acting Chargé d'Affaires, M. Yovitchich was sole representative of Serbia at the Court of St. James's—a period which was not free from grave responsibilities, as it witnessed the abdication of King Milan who, whatever his faults, and they were great, received something less than justice in this country. It need hardly be said that these happenings threw a considerable burden of care upon the Serbian representative, who did his utmost to defend the honour of his King by insisting upon the official version of the facts being published in the English papers. Serbia gained nothing by the accession of the unfortunate Alexander, who lacked both the intelligence and political acumen of his father.

In the meantime the chance of promotion had come more than once to M. Yovitchich—now to Constantinople, now to Berlin. But he was extremely unwilling to leave London; his house was an English home and he had become imbued with English habits and ideas. His repeated intimation of his unwillingness to leave seems to a certain extent to have prejudiced his career. However, willing or unwilling, in 1894 the end came by his appointment as Secretary of Legation at Vienna. Thus ended a long and happy residence in London, and in these memoirs are to be found some interesting peeps of London life in the nineties of the last century.

The years spent at Vienna, though shadowed by domestic sorrow, seem on the whole to have passed pleasantly enough, though the record of the period reveals little that calls for comment here. After four years in the gay Austrian capital, M. Yovitchich received promotion, and passed on to Rome as Chargé d'Affaires. His stay at Rome, however, was very short, and, so far as larger European interests were concerned, uneventful. In the summer of 1899 he was transferred to Athens. An interesting glimpse of this historic city at the close of the nineteenth century is given by M. Yovitchich, who seems to have been more or less disappointed by its general appearance. The municipal administration apparently left much to be desired; the water-supply was more than doubtful, though it should, in fairness, be said that this was recognized, and the matter was under consideration; the conditions of life were primitive, and

'in some respects reminiscent of biblical times'. For the first nine months of his residence not a drop of rain fell.

Relations between Greece and Serbia were cordial, and had the projected marriage between King Alexander and Princess Marie of Greece actually taken place, a most shameful and tragic chapter in Serbian history need never have been written. When M. Yovitchich heard of Alexander's determination to marry Madame Draga Mashin he could scarcely credit the news, for he was fully aware of the disastrous consequences likely to ensue, and that Serbia's prestige would be gravely prejudiced thereby. The announcement caused consternation in Belgrade, for the whole nation disapproved of the match, which, on the other hand, was smiled upon by Russia. In October 1900 M. Yovitchich was recalled by his Government, and his mission in Athens became a thing of the past.

The future was for the moment uncertain; M. Yovitchich was at the disposal of the Government, but he had no definite employment. This, however, did not last long; in three months' time he was appointed Chief of the Administrative Department of the Ministry of Foreign Affairs. Meanwhile the ill results of the royal marriage were coming to a head; the Court was a hotbed of intrigue; plot and counterplot bred suspicion and ill-will; wild tales passed from mouth to mouth. It was rumoured that Queen Draga was about to become a mother; this, however, was not the case, and it was bruited abroad that it had been intended to foist a supposititious child upon the nation as heir to the throne. The whole country was seething with resentment, and was ripe for revolt. The question of the succession became a burning one; and indignation passed all bounds when the rumour got about that Queen Draga was plotting to secure the heirship to the throne for her brother, Lieut. Mashin, a young man of sinister reputation, and the object of general dislike. This was, indeed, the last straw; and on June 10, 1903, at dead of night Alexander and his Queen were hacked to pieces under circumstances which sent a thrill of horror round the world. I was in Lucerne at the time, and saw an early account of the horrid deed in a French paper, and well remember the sensation which it caused. Hard upon the crime followed the funeral, conducted by three priests in the little Church of St. Mark. Among the officiating clergy was Proto Nicholas, brother-in-law of M. Yovitchich, who was roused from his slumber in the early hours, and told to ask no questions. On reaching the Church he learned the truth. Two simple coffins stood side by side under military guard. The priest was bidden to lose no time; and he performed the last rites, a row of soldiers with fixed bayonets standing immediately behind him—a grim reminder that there must be neither protest nor delay! The British Minister was immediately withdrawn from Belgrade, and diplomatic relations were broken off. Russia alone stood by Serbia, and was the first to acknowledge Peter Karageorgevitch as the new king. Serbia was under the ban, a pariah among nations with any pretence to civilization.

At this crisis M. Yovitchich was asked to proceed to London as Chargé d'Affaires—a most thankless task, as Britain had turned her back upon Serbia, and had refused to recognize the new King. It was felt that his experience of London, and his British connexions rendered him the most suitable person to undertake what must be a most delicate mission, to which the personal respect which the envoy enjoyed alone gave any prospect of success.

It is impossible here to present any detailed account of M. Yovitchich's activities during these difficult years. How difficult they promised to be may be inferred from the fact that, soon after his arrival, he was definitely informed that the Foreign Minister, Lord Lansdowne, would be unable to receive him in an official capacity, though any communications that he saw fit to submit should receive due attention. This was something, though not very much. It was something more that the new Serbian representative received favourable comment in the Press, on the ground of his acknowledged ability, probity, and discretion. Acting upon a friendly hint from Mr. Villiers, of the Foreign Office, M. Yovitchich made no attempt to obtrude himself, or to force the pace. The position in which he found himself was monotonous and humiliating, though so far as he personally was concerned it was relieved by the fact that he had friends in London, and among members of the Diplomatic Corps. At the end of two years, however, tension between Great Britain and Serbia still remained unrelaxed. The position taken by the English Ministers was that Serbia herself showed no real desire to resume diplomatic relations. In different words the Under Secretary for Foreign Affairs put it: 'When Serbia is just to herself, England will be just to her too.' This simply meant that the Serbian regicides still haunted the Court, were in public employment, and received decorations. M. Yovitchich sought a compromise, suggesting that three of the principal regicides should be pensioned off—a suggestion which seemed to be impracticable so far as Serbia was concerned, and insufficient to satisfy British opinion, which adhered to the view that Serbia still identified herself with the murder of the King. In the words of a high official: 'It seems as if the Serbs like to be proclaimed before the world as a country of murderers.' Among the principal opponents of recognition appears to have been King Edward VII, who had taken the murder of the King and Queen much to heart. In March 1906 Sir Edward Grey, now at the Foreign Office, took up much the same attitude as his predecessor, Lord Lansdowne, and pointedly remarked: 'When Serbia, from her own initiative, and for her own sake, punishes the regicides, we will then re-open relations if we find that the punishment was a *bona fide* punishment and not a sham.' Lord Edmund Fitzmaurice, Under Secretary, added: 'I personally would consider the pensioning of the regicides as a sort of reward and not a punishment. But what view King Edward will take in such an eventuality I cannot say, nor can the Government at present.' But a turn of the tide was at hand.

On May 7, 1906, Sir E. Grey informed M. Yovitchich that, though he had no official information, he understood that five or six of the regicides were about to resign their posts, in which case England could resume relations. The struggle was over, and by the end of the month the Serbian Government had obtained the longed-for recognition. M. Yovitchich had done his work, and perhaps no other Serbian could have done it. He had deserved well of his country, and it seemed fitting that he should receive his reward by being appointed Minister. But it was not to be; for the completion of his work actually cost him his post. It was felt that as former Serbian representative his continued presence at St. James's might remind King Edward of the Obrenovitch tragedy, a risk which must, at all costs, be avoided. He, therefore, had to give place to another—the crowning disappointment of his life. His diplomatic career was at an end; it ended, as it had begun, in London; it was, from first to last, honourable to himself, and of inestimable service to his country. His many decorations showed the high esteem in which he was held in the various Courts in which he had been accredited.

On his return to Belgrade M. Yovitchich was appointed to the Ministry of Public Works, being put in charge of the Section of Posts and Telegraphs. Unfamiliar as was the work he threw himself into it with his accustomed wholeheartedness, and rendered outstanding service until his retirement into private life five years later.

The length to which this note has already extended makes it impossible to enter into any details of the remaining years of M. Yovitchich's life. He eventually retired to Munich, a city which he and his wife could never forget, and was still in residence there on the outbreak of the Great War. As a citizen of an enemy State, in spite of the personal regard in which he was held, his position and that of his family was one of extreme difficulty and peril. Eventually he was able to find refuge in Switzerland, and the story of his 'getaway' reads like a romance. There is much of interest in the record of the war years to be found in this volume; the next striking item being a most vivid account of the Siege of Belgrade by the son of the diplomat, Lt.-Col. Milan Yovitchich, C.V.O., M.C. The words of an eye-witness, this letter of a son to his father is one of the most striking battle-pieces with which we are familiar.

In the autumn of 1921 the Yovitchich family returned to Belgrade, and an interesting picture of the restoration of the capital and post-war developments in Yugo-Slavia brings the story to a close. Madame Yovitchich who, from first to last, had been a tower of strength to her husband, and the truest of helpmeets, passed away in January 1932, to be followed by M. Yovitchich eighteen months later.

We cannot close without a word of congratulation to the authoress. Miss Yovitchich has placed us under a debt of gratitude by the publication of these memoirs. To her it has been a labour of love; it is a worthy tribute to the memory of one who deserved well of his country, and of our own. But in paying this personal tribute to

her father Miss Yovitchich has done something more. She has made a contribution of real value to historical literature; and has provided, for English readers, a charming introduction to a subject of which the majority of them know but little. Furthermore, at the present juncture, the Balkan States are once more upon the political horizon, and anything which contributes to our knowledge of the currents and cross currents in S.E. Europe cannot but be of interest and value; hence the appearance of this volume is indeed timely. Miss Yovitchich has done her work well; she writes in faultless English, she has an excellent literary style, and holds the attention of the reader from the first page to the last.

The publishers have done well for a good book, which they have produced in a most attractive form; the photographic reproductions of the numerous fine portraits which are included are well nigh perfect. The feel and look of the book are just what they should be. The price is remarkably low, for the volume has all the appearance of a work far more costly than it actually is. All who have taken part in the making of this most interesting and comely volume are to be congratulated. We trust that it will have the success it has right nobly earned.

W. ERNEST BEET

An Outline of Church History. (Part IV.) Edited by Edward Shillito. (Allen & Unwin. 4s. 6d. Students' Edition, 2s. 6d. net.)

The fourth part of the Outline of Church History, like its predecessors, is the publication of a remarkable series of broadcasts by Dr. C. H. Dodd, Canon C. E. Raven, Dr. N. Micklem, Dr. E. G. Selwyn and Mr. Cyril Bailey, under the editorship of Rev. Edward Shillito. The general theme is the Life and Letters of the Early Church. In particular Dr. C. H. Dodd with masterly skill gives a simple but effective outline of St. Paul's Letters, the Letter to the Hebrews, the Fourth Gospel and the Apocalypse. In each talk he embodies the findings of mature research in a persuasive way. As he talks the purport and the object of the New Testament writings become apparent and the interest of the average man is stirred and held. Mr. Cyril Bailey follows with a careful estimate of the rival religions and reveals their failure to meet the needs of the soul. Canon Raven carries on the good work by a survey of the Primitive Church, its structure and its Scriptures, in which he traces the growth of Church organization into a ministry of bishops, priests and deacons, and the formation of the Canon of Holy Scripture. Dr. Micklem recalls the beginnings of Christian philosophy and the fear and brutality born of ignorance with which it was confronted in the days of Hypatia, Clement of Alexandria, Leonidas and Origen. Dean Selwyn tells of the New Testament manuscripts, their form and significance, and then in compelling dialogue discusses the establishment of Christian customs in the early centuries. He goes on to describe life and letters in the

fourth and fifth centuries, the letters and recreations of Sidonius the poet, and life in Alexandria which prove what a binding force the Christian life was in an age of change. The last talk is on arts and crafts in the first six centuries. The dawn of Christian art is seen and the significance of the fish, the ship, the anchor, the dove and the sheep is revealed. Then came the day of mosaics, sculpture and music. The story is well told. The book is made more valuable by the questions for discussion and the bibliography which are appended. For the earnest mind these studies will stimulate a desire for further work in the subjects treated and that one can believe was the purpose of editor and contributors alike.

Birmingham Baptists Past and Present. By Arthur S. Langley.
(The Kingsgate Press. 3s. 6d. net.)

This well-illustrated survey, with an introduction by Dr. Charles Brown, will particularly interest those Baptists and their friends who know the Birmingham area. The origin of the volume was the Bicentenary of Birmingham Baptist Churches commemorated in 1937. Dr. Brown pays tribute to the influence of ministers and laymen on his early religious life in the city; he went there in 1870, the resounding days of Dr. Dale, George Dawson and Joseph Chamberlain. About that time he preached his first sermon. The brief accounts of individual churches are clearly and interestingly sketched, and the tables of statistics reveal the remarkable growth of the Baptist Church. If people of that earlier time came back, it is thought, they would be struck not by the abnormal growth of the city, but by the disappearance of family worship, the loss of Sunday, the neglect of the Bible, the waning influence of the Church on the community, the lowering of the standard of morals. The past holds many mistakes, but there are deep things to learn by a look backward. They were days of strength of conviction and worldliness, the exaltation of the Church and the sure line drawn between the Church and the world.

W. G. T. B.

Moments in Portugal. By Lady Lowther. (Luzac & Co. 5s.)

The long and close association of Portugal with England lends an added interest to this book by Lady Lowther, which is descriptive of a few places which make a great appeal to lovers of the beautiful buildings in Lisbon and neighbouring towns. Lady Lowther is enthusiastic. The reader can hardly fail to catch some measure of that enthusiasm. 'It is part of the fascination of this country', she says, 'that the waves of art and culture have lapped in from many shores, and in some corners the tide rose so slowly that nothing lovely of the past was engulfed, and through the sheen of fresher waters the ancient treasures were still perceived, rescued and worshipped.' This cannot be said of many countries where the danger has always been that progress has meant the loss of much that was beautiful belonging to the past. Lady Lowther briefly touches on some of the

interesting historic incidents of Portugal's history, but she devotes her skilful pen mainly to describing some of the important buildings that remind the reader of the great masters of architecture who gave Portugal her many treasures. A typical sentence from her description of the Church of the Jeronimite Monastery at Belum may be quoted. 'Conceived and built as a memorial to God who had brought the great discoverer Vasco da Gama home from the golden ends of the earth, it seems like an Anthem of the waters to High Heaven.'

SOCIOLOGY

England : Before and After Wesley. By J. Wesley Bready.
(The Religious Book Club. 2s. 6d. net.)

Methodist members of The Religious Book Club must have been gratified to receive, as the Club's choice for August, one of the best books on the Evangelical Revival published in the bi-centenary year. That a book of this quality and length, magnificently illustrated, is available for half a crown indicates the nature of the service which the Club is rendering its members. *England: Before and After Wesley* opens with a fully documented study of English life in the age immediately preceding the Revival. Then follows a brief but well-balanced account of the rise of John Wesley and of Methodism. The final and most valuable section of the book deals with the influence of Methodism on the life of the Anglo-Saxon race and in particular on those movements for social reform generally associated with the development of a liberal democracy. Let no one think that the book has lost some of its importance with the passing of the bi-centenary. We need to-day any light that can be thrown on the relation of religion to democracy. The book has the great virtue of being readable, which cannot always be said of books that deserve to be read.

How Came Civilization? By Lord Raglan. (Methuen. 6s.)

To describe this book as interesting would be faint praise. Many books are interesting but fail to provide either information or a definite view of life. Lord Raglan has produced a book which not only captures interest from the very first word but one which, though slight, is a mine of information and advocates views—based on carefully prepared evidence—of vital importance in regard to the beginnings and processes of civilized life. Moreover, here is a work that challenges many a popular notion and makes it impossible for the reader lightly to ignore some of the established facts of life. Indeed, the author's admitted purpose is 'to challenge certain widely held beliefs concerning culture, civilization and progress', all of which he defines. His thesis is that savages 'never invent or discover anything' and that progress and civilization depend always on culture. This view involves a discussion on problems of Diffusion, Environment, Retrogression and Inventiveness, all of which subjects provide the reader with excellent material and, from time to time, unexpected judgements. Among other things, Lord Raglan regards retrogression as the normal tendency of mankind and points out that while 'the dead hand of conservatism' can lead to decay, this condition can more rapidly be brought about by breaking away from the past. His main point, however, is that culture, the condition of progress and civilization, is artificial and 'could not have arisen as a response to human needs'. Culture is limited to small minorities 'even in the most civilized

countries'. The few and not the many, the thinkers and scientists and not the ordinary man, are the creators of civilization. It is not true that, as a whole, the human race possesses a natural tendency towards progress. Progress, which maintains mankind in the ways of civilization, depends upon culture, and culture is possessed by the few. Culture is not the culmination of a natural process. On the contrary, it is limited to definite areas and to specialized people. By diffusion, the fruits of culture are enjoyed by the many. It is easy to deduce from this position, as Lord Raglan does, that it is necessary, so that civilization might go on, to keep people of culture in a condition of comparative wealth and leisure, and also to urge that Society should always make good this provision. A levelling down process would only end in decay.

It may be that many believers in the 'democratic' principle, and certainly those who speak of every man being as 'good' as another, will be shocked by these claims. With certain people, there may be resentful opposition in that their pet theory has been destroyed, and with others, a vehement denial of the facts and their interpretation. But the burden of proof would be upon them rather than upon Lord Raglan. Nevertheless, it may be that in combating the judgement of other investigators, this experienced administrator and accomplished anthropologist has somewhat over-stated his case. In any case, the book, in addition to presenting a valuable point of view, is an excellent corrective. There are informing Chapters on the inventions of early man.

GENERAL

Blind Guides? A Student Looks at the University. By David M. Paton. (S.C.M. Paper cover, 2s. 6d. net.)

Mr. David Paton is a son of Dr. William Paton, editor of the *International Review of Missions*, and leader in every oecumenical Christian movement. After leaving Oxford, Mr. Paton went on a short visit to the States with a team of S.C.M. people and fell under the dominating influence of Reinhold Niebuhr. On his return he took up the duties of S.C.M. Secretary in the University of Birmingham. After three years in this work he was ordained to the ministry of the Anglican Church and has gone as a missionary to China. With this background of information about a man of wide culture, passionate social convictions, and a most provocative style in assailing established prejudices, the reader will pick up this little book expecting that its speech will be seasoned with salt. He will not be disappointed. The first part of the book is a slashing indictment of the modern university as an instrument of culture. The author carries his attack into the more sacred confines of the older universities. At one point the suspicion arises for a moment that he looks with pathetic optimism to the London School of Economics as a less myopic guide. But that astonishing paradox vanishes from sight before it finds utterance. Apparently Marxian political theory does not receive adequate attention elsewhere. Now and again, as in his respect for D. H. Lawrence as a Christian prophet, Mr. Paton seems to be as much behind the times as is that 'Liberalism' for which he has such hearty contempt. But generally speaking, he shows himself a sound guide in exposing the insufficiency of those universities which can offer no better philosophy of life than scientific materialism or humanistic liberalism. Best of all, he shows how a living theology which is true to the biblical revelation and to the needs of society as well as of the individual is essential to a sound philosophy. The book closes with a noble appeal to regard the mission field as a sphere for sharing the treasures of east and west, of north and south, that the universal society may grow up in the unity which has its centre in the majestic love of God.

W. F. HOWARD

The Sieve of Blindness. By Sydney Walton. (Epworth Press. 5s.)

This book is treasure trove. The author, from a full vivid mind, has given us these essays in a way that charms while it enlightens and informs. The prophet has worked hand in hand with the literary genius to produce a book that will live. These studies are as varied as human experience and each contributes in a fitting way to complete a string of thought pearls whose value is obvious. Mr. Walton has

the gift of seeing the eternal in the transient and in black-out hours the *Sieve of Blindness* will illumine the soul. The book is produced in a manner befitting the contents, and the publisher is to be congratulated not only on the format of the book but in the choice of the drawing that adorns the front inside cover. As a gift book this volume will have a ready sale and as a personal possession it will be prized. It is pre-eminently a book for the hour and for all times.

John Arnison. By Edward Thompson. (Macmillan. 7s. 6d. net.)

This book has enhanced Mr. Thompson's reputation. His Indian studies have a unique charm, but this book has more than charm. Once again, he sets out to paint a picture of Methodism. Mr. Thompson complains that the last Arnison book was regarded as an outrage. This book will outrage also. Mr. Thompson must not be too sensitive if he persists, to our delight, in painting his Cromwells 'wart and all'. The story of John Arnison is a marvellously human study and if his spiritual history does not end as ours ends, it is because life has a habit of flying off at a tangent from the prescribed orbits. The vision John Arnison gained is important 'since our own vision succeeded his'. The people who made Arnison's world are people we actually knew. There are incisive pictures of Watkinson, R. J. Campbell, Clifford and Robertson Nicoll. John Arnison is more than a story, it is a vivid social document of a forgotten Nonconformist world, with some perfectly exquisite things in it. Again and again, a tenderness and humanity emerge which perhaps come from that very religious expression which produced and accounted for John Arnison. The book will readily find a public and no Methodist can afford to miss it.

Fireside Philosophy. By T. W. Bevan. (Epworth Press. 3s. 6d.)

These musings on religion and life are heart to heart talks for the quiet moments which to war-wearied folk have become so marked if disconcerting a feature of these days. Many people have to spend long hours, that were once devoted to garish delights or trivial activities, in their homes. For such the evaded problems of life become insistent and here is the helpful counsel which will provide guidance and control in our need. These thirty-three talks bound up in cheerful cloth, harmonize with the fireside. The book will be equally valuable as an addition to that select company of books which adorn the shelf above one's bed, which so often offer comfort and light at eventide. It is the sure faith manifested in these pages that is so welcome.

The Methodists are One People. By Paul N. Garber. (Cokesbury Press.)

All British Methodists should read this book. It will enlarge their horizon. Truly they little know of Methodism who only British

Methodism know. Nor do they know the herculean nature of the task which is represented by Methodist Union in America. Nearly *eight million* Methodists have united. We thought that Methodist Union in Britain was something of an achievement. It seems a small affair compared with the far more fundamental problems which split American Methodism into—to use Bishop Moore's words—divisions, sub-divisions, sections, bi-sections and quarter sections. There was a period when Methodist Union in America seemed to be as hopeless a project as could be imagined. The suggestion of Union was met with hard prejudice, ancient grudges, powerful animosity. The causes that produced separation went deep in political, social, economic, and racial grounds. English Methodism never was riven by civil war nor was it bogged up in the very difficult Negro question. This book is almost as much an introduction to American social history as it is to Methodism, for the intricacy of the latter cannot be explained without an understanding of the former. Many were the schisms and bitter the disputes. The author rightly heads the chapter describing fissures as the 'Dark Era'. Anyhow, it would seem that if Methodism had not divided and sub-divided it could only have survived as a decimated church. The progress in the early years was astounding. The population of America increased between 1800 and 1810 by 36 per cent. In the same period Methodism increased 168 per cent. By 1830 it had increased sevenfold. By 1860 one third of American Protestants were Methodists. This phenomenal progress took heavy toll of the health and life of the early preachers. There were splendid men in the 'Dark Era' of division upon division. How they emerged from the tests of differences of opinion on polity, of diverse views on the civil war, of totally opposed conceptions of slavery, this book clearly reveals. The overlapping and the rivalry produced bitterness and strife long after the original causes of quarrel had passed. But later generations saw the folly of perpetuating divisions that were losing any basis in fact. From 1870 men toiled against the influence of inherited conflict. Three sections—and there are still many small sections not united—grew predominant in numbers and prestige, the Methodist Episcopal Church; the Methodist Episcopal Church, South; and the Methodist Protestant Church. The animosities and controversies embedded in their history made the advance of a Plan of Union hard going. Indomitable faith, unwearied patience, continuance in prayer, consecrated statesmanship, wore down prejudice, and in 1938 Union was achieved. It is a most inspiring story. The Methodists have again made history. John Wesley's last message to the American church was: 'Lose no opportunity of declaring to all men that the Methodists are one people.' The writer of this valuable record has taken a notable opportunity. The account will be read with absorbing interest by all who realize the worth of contemporary history.

ERNEST BARRETT

Temptation. By Frank C. Raynor. (Epworth Press. 2s. 6d. net.)

This play in four acts is an outstanding modern presentation of the problem of Temptation. The scientist, who is the leading character, discovers, during a world war, the secret of a master power which is able to control all other forces. How can such might be used? It is the Temptation in the Wilderness once more with its lure of the social, spectacular and secular mastery of the earth. The dramatic scope of this play is first class but the last act will, one fears, make its presentation in these war days no easy matter. The ghastly realism of an air raid would be too great an emotional strain on an audience now. The theme has the appeal of *The Passing of the Third Floor Back*, the realism of *All Quiet on the Western Front* and the idealism of *The Man that changed the World*. It will rank with them as masterpieces of propaganda. The fact of the conquest of the temptation to use Force will inspire many to a sacrificial life based on kinship with the Divine. The emptiness of many pleas that are used in these days to justify force is obvious, it is love that conquers as it takes the place of the victim of wrong.

One Generation and Another. By R. Russell Wicks. (Scribners. 6s. net.)

Dean R. R. Wicks has written a sequel to his earlier book (*The Reason for Living*) which calls us to the difficult task of transmitting a great heritage through our homes. We have to meet the obligation of an inheritance that we may make a world instead of merely inhabiting it. Life is a design framed in a home. Its elements of romance must be developed into a lasting sacrificial union in which sex is not the outcome of sheer boldness but of perfect love. The power of family sentiment is based on a vivid fellowship of parents and children in the matters of interest, education and plans for the future. In such a home we learn by contagion. We are all borrowers and none must pursue a selfish way or we miss a vital part of life. Early religious impressions are made by the persuasive power of goodness and character is formed thereby. In the ideal home the traditional practices of worship, devotion and teaching are built into character. Thus it is that we are able to meet life unafraid. The questions we ask and the perplexities we face can all be dealt with, and life in every way be enriched. Thus the author writes to those making the great adventure of founding a home. Happy indeed the lovers who read and follow the plan and purpose of this book. For them life will be gloriously lived and gratitude will grow with the years.

With the Twelve. By Carl A. Glover. (Cokesbury Press. \$2.)

This book is of the type of Bruce's *Training of the Twelve* and Latham's *Pastor Pastorum* but has the added advantage of the new light which this century has thrown on the Gospel record. From the Gospel

according to St. Mark and with occasional reference to the other Synoptists the author has given us a vivid and rational interpretation of the training of the Twelve and then biographical studies of each. The chapters are of real value. The first part of the book deals with the education and progress of the disciples as Apprentices, Fellow Craftsmen, Master Workmen, Sharers of the Last Week, Deserters and the Glorious Company. These are followed by an introductory study on Jesus and the Twelve. Then Dr. C. A. Glover proceeds to characterize each of the disciples. In each case the chapters are luminous and the value of the book to preachers and students is very high. The summary which precedes each section in the first part indicates the scope of the study, and the appendix, bibliography and index complete an effective book.

Quest and Crusade. (Epworth Press. Price 2s.)

This brief record of the origin and development of the Fellowship of the Kingdom is an inspiring booklet. For all who are interested in the spiritual fellowship by which men live this is enheartening reading. The unrest of the last European War presented a challenge to a group of young ministers who on meeting to face facts made real discoveries. These they shared in a crusade which proved a real blessing to them. Some of the pioneers have passed on, others in the joy of a vivid experience are moving on to victory. For their leadership we are thankful and for this well-written story of origins, organization and problems we are grateful. The wide circulation of this booklet will do untold good.

Modern Crusaders. By W. Maxwell Cumming. (Epworth Press. 3s. 6d.)

The value of biography in education is well realized and this book of brief but effective stories of leaders of men of yesterday and to-day will be welcomed. From Shaftesbury to Florence Nightingale, Mary Slessor, Helen Keller and Catherine Booth, from Whyte and Moody to Barnardo, Drummond, Grenfell, Schweitzer, Kagawa and Sundar Singh the proud procession moves. Each story will hold youth spellbound and inspire the citizens of to-morrow for great serving and large sacrifice. These chapters will meet the needs of youth leaders and provide authentic material for children's addresses.

Periodical Literature

BRITISH

The Journal of Theological Studies (October).—The article is written by Canon J. K. Mozley, and deals in an attractive way with one of the living issues in contemporary theology, 'Eschatology and Ethics'. Notes and Studies, ten in number, deal with a wide variety of subjects, ranging from *De Sectis* (a treatise attributed to Leontius of Byzantium) to a note by Professor Winton Thomas on a Hebrew phrase in Psalm xxxviii. 11, from a theory by a Jesuit Father regarding St. George and Agriculture to two brief discussions by C. C. Tarelli dealing with omissions, additions, and conflations in the Chester-Beatty Papyrus, and with the Gothic Version and the Greek Text. As usual, there are some interesting and thoroughly competent reviews. Special attention may be drawn to Professor N. W. Porteous's review of Guillaume's Bampton Lectures, Professor Rowley's estimate of Paul Volz's recent book on some Prophetic Figures of the Old Testament, Professor Souter's critique of Hoppe's edition of Tertullian's *Apologeticum*, of W. H. P. Hatch's *Principal Uncial MSS. of the N.T.*, and of the latest instalment of the great Oxford Vulgate, Canon Shebbeare's review of Dr. Edwyn Bevan's Gifford Lectures, and Dr. Cadoux's account of T. H. Elfers's new researches into the Egyptian Church-Order of Hippolytus of Rome. Every reader will turn with eagerness to Professor S. A. Cook's Old Testament Chronicle, a valuable survey which appears annually in the October number.

The Hibbert Journal (October).—This number opens appropriately with John Milton's message to his countrymen on Right and Might. Then follows the article published in the Journal, for April 1915: 'Life and Matter at War,' by Professor Henri Bergson, it being as profoundly applicable to the conditions of to-day as in 1915. There is an arresting survey of the fifty years' history of the Student Christian Movement, by Principal D. S. Cairns, in which he speaks of John Wesley's 'Holy Club' as the main fountain-head of the American as of the British Movement. With great enthusiasm and clarity its history is reviewed; the possible dangers in the path of the Movement are not overlooked. The article concludes with Martin Luther's words: 'It is impossible for the man who trusts in God not to rejoice, though the whole world should fall to pieces around him, the ruins will strike him undismayed.' 'The Centenaries of 1939', by Geo. J. S. King, is erudite and interesting. Dr. Robert E. Fitch writes under the title of 'Heroism, Hedonism, and Happiness', and presents a clear examination of the relationship of the heroic and hedonist aspects of human conduct, in which he asserts that because Jesus loved the will of God, and Socrates loved wisdom, each could go on to the consummation.

There is a strong, challenging article on 'Sovereign Rights' by H. Foster Anderson; and an equally topical subject in 'Federal Union' by L. Channing-Pearse. A long survey by Professor C. Dawes Hicks; and reviews. All presenting the usual excellent feast.

Cornhill Magazine (September).—This issue opens with a remarkable stag story from India by Lt. Col. C. H. Stockley. It is a thrilling account of a long-drawn battle against a worthy foe. A second hunting story is Maj. Gen. Alexander's 'Hounds found at Leppington', which has a remarkable love ending. The story of Dr. James Fellowes is well told under the title, 'Captive of the Consulate', by Reginald Hargreaves. Three good pieces of fiction—'The Living Stone' (E. R. Punshon), 'Stones' (M. S. Leitch) and 'In Lucrezia's Chamber' (W. Hubbard)—tell of crime and imagination most effectively. Interest is well represented by B. J. Charles's 'Peggy Owen and her Streatham Friends', and 'Thoughts in a Garden' (Gerald Millar). Poetry of a high standard completes a first-class number. (October).—We are thankful for the policy that has determined in war-time not to write exclusively, or even mainly, on strife. The late Queen Marie of Roumania undertook a Mission in 1919 to the statesmen of Versailles and the first instalment of her story here given is full of interest. The world-wide scope of the *Cornhill* is maintained by accounts of the Unknown Apennines (Dr. Gaupp), Dick Turpin (D. Hudson), of Jane Thackeray (niece of W. M. Thackeray) by I. Bayne-Powell. The East is represented by 'Camels and Cameliers' (Major Jarvis), 'Arabian Knights' (H. Hamilton), and the Far West by the 'Jiggle Pei-Wei Trail' (Harold Baldwin). An excellent survey of Paris Newspapers is made by Herbert A. Walton. Fiction is sustained at a high standard by 'Miss Moon and Virginia' an amusing incident by Mary Lutyens, 'Kraspin', a Tyrolean tale by Dorothy Carus, and a sportsman's account by C. T. Stoneman of hunting over 'The Plains of Mystery'. Poems by Lord Gorell and others are full of interest and significance. (November).—This issue offers a feast of good things gathered from all parts of the world. The place of honour is given to a brief but great poem on 'The Spirit of our Conflict'. Queen Marie of Roumania tells of her mission at Buckingham Palace after the last war in intimate and moving fashion. Tales like 'Dicey Goes a Ridin'' and 'Margery's Home Coming' and 'O'Leary's Wig' touch the heart and reveal human nature. Dr. M. R. James' quaint letters to a child have a touch of genius while our interest is stimulated and our minds enlarged by the travel articles. Mr. L. A. G. Strong contributes a literary biography entitled 'The Bells of Shandon' and C. E. Lawrence writes a fine essay on the cat. The poetic side of the magazine is well maintained and the whole is a solace in a time of discomfort and dislocation for which we are thankful. (December)—This issue opens with the sad news that this famous and fascinating magazine is suspending publication this month. The loss to literature is serious for *The Cornhill* has offered the best new material published.

We fervently hope that it is only au revoir. The mission of Queen Marie is brought to a close in this number with a brilliant review of Parisian folk in 1919. Scotsmen will appreciate the articles on the murder of the Bishop of St. Andrew's in 1679 and that of Colin Campbell in 1752. Major Raven Hart offers a phantasy, 'Canoeing Home', and Nugent Barker a grim story. Three other well told tales, the work of authoresses, complete, with a selection of poems, a fine issue. May there soon be a next number!

The Journal of Religion (July).—The Summer number of this important journal is devoted to three main themes and a long series of book reviews. The first article is part of a symposium presented to the National Council on Religion in Higher Education by Dr. E. E. Aubrey. It concerns the Naturalistic Conception of Man. The naturalistic view of the origin of man holds that he is integral to nature and rejects a separate supernatural status to the soul. Spiritual life is, according to naturalism, a quality of living, that passes beyond the dictates of the immediate situation of the physical organism. Christianity believes that God is the source of all being and apart from Him man's thinking and dreaming are perverse and arbitrary. The basis of man's self-realization is physical individuality and that drives him back to God. Naturalism abandoned the idea of a future life but man in his highest moments lives to the glory of God and finds therein the meaning of his living destiny. Thus the naturalistic conception of man is discredited. Dr. Paul Tillich contributed to the symposium by his article, 'The Conception of Man in Existential Philosophy'. He points out that man is a unity and a totality. His unity is such as to demand in the study of human nature methods that are dialectical and mutually interdependent. The theological doctrine of man has two sections, that of human freedom and human servitude, the essential and the existential nature. Human freedom is essential, for man belongs to, and is separate from, the world which is set over against himself. This freedom is identical with the fact that man is a spirit. He can transcend any given situation infinitely and is able to become personality and community. His freedom is moral freedom for he can create with purpose which means culture, and more, he is not enslaved by his liberty. But human freedom is perilous for it may become slavery when it surrenders itself. This is man's existential nature. When Man thinks to make himself universal instead of subjecting himself to the universal he becomes a tragedy. Human servitude is manifest in loneliness, death, anxiety, sin and despair. The servitude of sin is universal and inescapable. But human servitude needs human liberation from without and above, which with human freedom constitutes the foundation of the Christian Theology. The third article is on 'The Religion of George Bancroft' and is by Russel B. Nye. Bancroft was a historian and his religious ideas were keys to historical theory. Trained in a strict New England home, educated in Germany, he thought to enter the ministry but

took up education. He leaned towards transcendentalism and in this clear survey of his character his religious beliefs are well portrayed. The remainder of this issue of the *Journal* is devoted to critical and comprehensive book reviews.

The British Journal of Inebriety (October).—This quarter's main article concerns the problem of 'Alcohol and Drug Addiction in relation to Crime'. It is written by Dr. Norwood East who was H.M. Commissioner of Prisons. He points out that over 52,000 folk were found guilty of drunkenness and 31 of drug addiction during the year. Parental or personal indulgence in alcohol is a factor in many cases but it is easy to over-emphasize the connexion. Dr. East stresses the fact that drivers are under the influence of drink long before they are conscious of it. The legal aspects of alcoholic crime are revealed and notice is taken of the varying penalties inflicted. As regards the treatment of such offenders the term of imprisonment is not always a sound cure, but the Criminal Justice Bill now before Parliament offers an alternative method. Dr. Jackson M. Thomas treats of 'Alcoholism and Mental Disorder'. The role of alcohol as a direct causative factor in mental disorder and as it affects the germ-plasm and descendants is one on which experts differ considerably. Alcohol may be a symptom rather than a cause of the malady. Dr. Thomas presents details of five cases of excess and comments on possible findings. The third article is resultant on Dr. East's discussion. It comes from Dr. Matheson, the governor and medical officer of Holloway Prison. It deals with 'Alcohol and Female Homicides'. His findings support the view that the fight against alcoholism is becoming increasingly successful, but these upsetting times may witness a recurrence of the evil. Reviews complete a good issue.

International Review of Missions.—The October issue of this quarterly continues the emphasis of the preceding number on the significance of the Madras Conference for the Christian Church. In the forward look and the sphere of literature, especially that of Indian literature, the worth of Tambaram is very great. In addition, two outstanding articles are presented on 'Trends of Thought in Contemporary Hinduism' (P. D. Devanandan) and 'The Vitality of the Younger Churches' (K. S. Latourette). Theology as an essential of missionary preparation is reviewed in two other papers by Drs. Harkness and Baillie. The issue is a valuable contribution to missionary education.

The Congregational Quarterly (October).—Among the chief articles are 'A Congregationalist Looks at the World', by Dr. Douglas Horton, 'Suggestions from Karl Barth', by Dr. Campbell N. Moody, and 'The Student Christian Movement as I have known it', by Dr. W. B. Selbie. Mr. Markus Barth expounds the teaching of 'P. T.

Forsyth: *The Theologian for the Practical Man*'. Dr. W. T. Whitely ably presents his case on 'Why and When did John Mark Write?' He asks, 'If Mark had not broken ground with a book, would anyone have thought of collecting letters of Paul, and of publishing that invaluable memorial? Did Mark prompt Luke?' In 'George Hadfield, Joseph Parker, and other Correspondents', Rev. Francis Wrigley unearths interesting data concerning a stalwart lay congregationalist. An article on 'Cromwell and Lenin', by Mr. D. R. Davies, author of *On to Orthodoxy*, illustrates striking similarities and profound and fundamental differences. He regards the differences as significant of the difference between two eras, between two fundamental faiths, and between two philosophies. 'Developments and Experiments' include discussions on 'Sunday School Work on the New Estates', 'Do Sunday Schools meet Boys' Needs?', and 'Religious Imagery'. In addition to 'Current Literature' and 'Shorter Notices', this number contains two Conference Reports: 'Amsterdam: An Oecumenical Milestone', and 'The Thirteenth Congregational Theological Conference: The Person of Christ'.

FRENCH

Évangile et Liberté.—This liberal evangelical weekly maintains its high literary standard in spite of war conditions. No. 32 for 1939 contains an interesting letter from a French Methodist pastor in which he expresses his hopes for the future of the New Reformed Church in which his own church has just been included. Methodism is still to keep its name as the *Section Méthodiste* of the *Église réformée*, as also its programme of activities and its Confession of Faith. In No. 39 Professor E. G. Léonard criticizes the agreement made between Napoleon and the French Protestant Church in 1802. By this the pastors were transformed into officials appointed by the State and independent of their Churches. Thus ecclesiastics betrayed religion to the State to the detriment of spiritual religion, just as the German Protestant ecclesiastics of our time have betrayed their Church to Nazism. No. 44 contains a remarkable sermon by M. Paul Fargues, the author of the new *Histoire du Christianisme*. In No. 45 the Editor, M. Louis Dumas, welcomes the sentiments expressed in the First Encyclical of Pope Pius XII, while at the same time he is conscious of all that separates his own Church from the Roman communion. Three statements of the Encyclical are specially praised—1. The declaration that the evils afflicting the world come from the abandonment of the principles of religious ethics. 2. The declaration that the Church regards all men as equal in value and dignity without distinction of race or colour. 3. The condemnation of the deification of the State and the doctrines which lead to it.

AMERICAN

The Harvard Theological Review (October).—This number contains two articles. The first is by Dom Christopher Butler, of Downside Abbey. It is entitled 'St. Luke's Debt to St. Matthew'. Just as Dom John Chapman attempted to prove the dependence of Mark on Matthew, so Dom Butler attempts to abolish the hypothetical 'Q' from the solution of the Synoptic Problem. It is well known that Roman Catholic authority has determined the priority of Matthew to Mark. The ingenious argument which is continued for seventy pages is probably the best attempt which has so far been made to shake the well-established working hypothesis that Matthew and Luke are both dependent upon a lost source, which for convenience is called 'Q'. Students of Gospel origins will give this essay close attention. The other article is one by Frank S. Cawley dealing with 'The Figure of Loci in Germanic Mythology'.

ITALIAN

Il Religio, edited by Ernesto Buonaiuti (November).—The outstanding contribution of this number is an article by the Editor on 'The Religious Philosophy of the Renaissance', which is specially valuable for the light it throws on the present position and prospects of the Roman Catholic Church in Italy. The writer attaches great importance to the prophecy of Joachim da Fiore (1130-1202). 'From this volcanic spiritual renaissance all the forms and all the inspiration of subsequent spirituality were derived.' The Church rejected the apocalyptic vision of the prophet and turned to rationalism for its defence. But rationalism broke down at the Renaissance because the revival of humanism and the new scientific discoveries weakened the sense of the transcendence of God. The Church tried to suppress learning by the Inquisition, but this only suffocated true religion, especially in Italy where there was no opportunity of a Reformation. At the end of the article Buonaiuti returns to his favourite theme, the eschatological element in Christianity which, he holds, gives it propagating power. A philosophical article on 'Chance' (*Il Caso*) by Adriano Tilgher, supports Bouthoux's doctrine of Contingency. 'Every event must be regarded as contingent, because it is not entirely reducible to its cause but overflows it.' 'Lisia Fileno e Camillo Renato', by Alfredo Casadei, is a long article of original research on the life and work of two Italian religious reformers. Among the reviews special attention is given to recent German works on the Old Testament. The 'Spigolature e Notizie' include Giuseppe Rensi's answers to various questions on religious subjects, and a comparison by Angelo Brelich of the messages of the Greek philosopher Heraclitus and of St. John's Gospel, both of which emanated from Ephesus.